CANADIAN JEWISH REVIEW

VOL. XLIV GARDENVALE, QUEBEC, APRIL 13, 1962 No. 28

Passover

1962—5722

The Canadian English-Jewish Weekly

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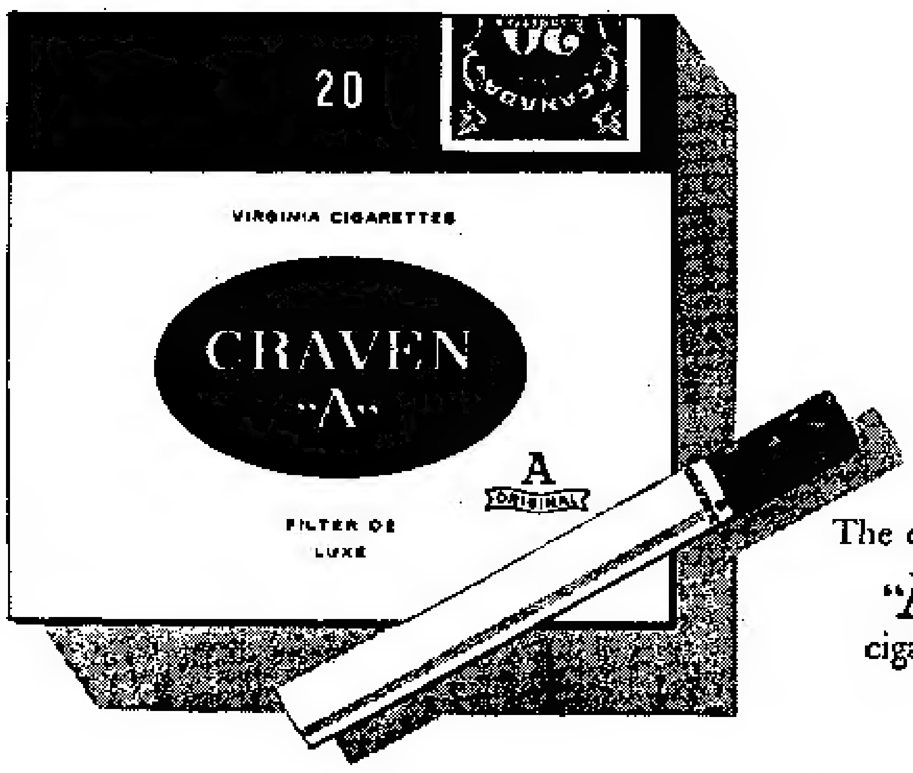
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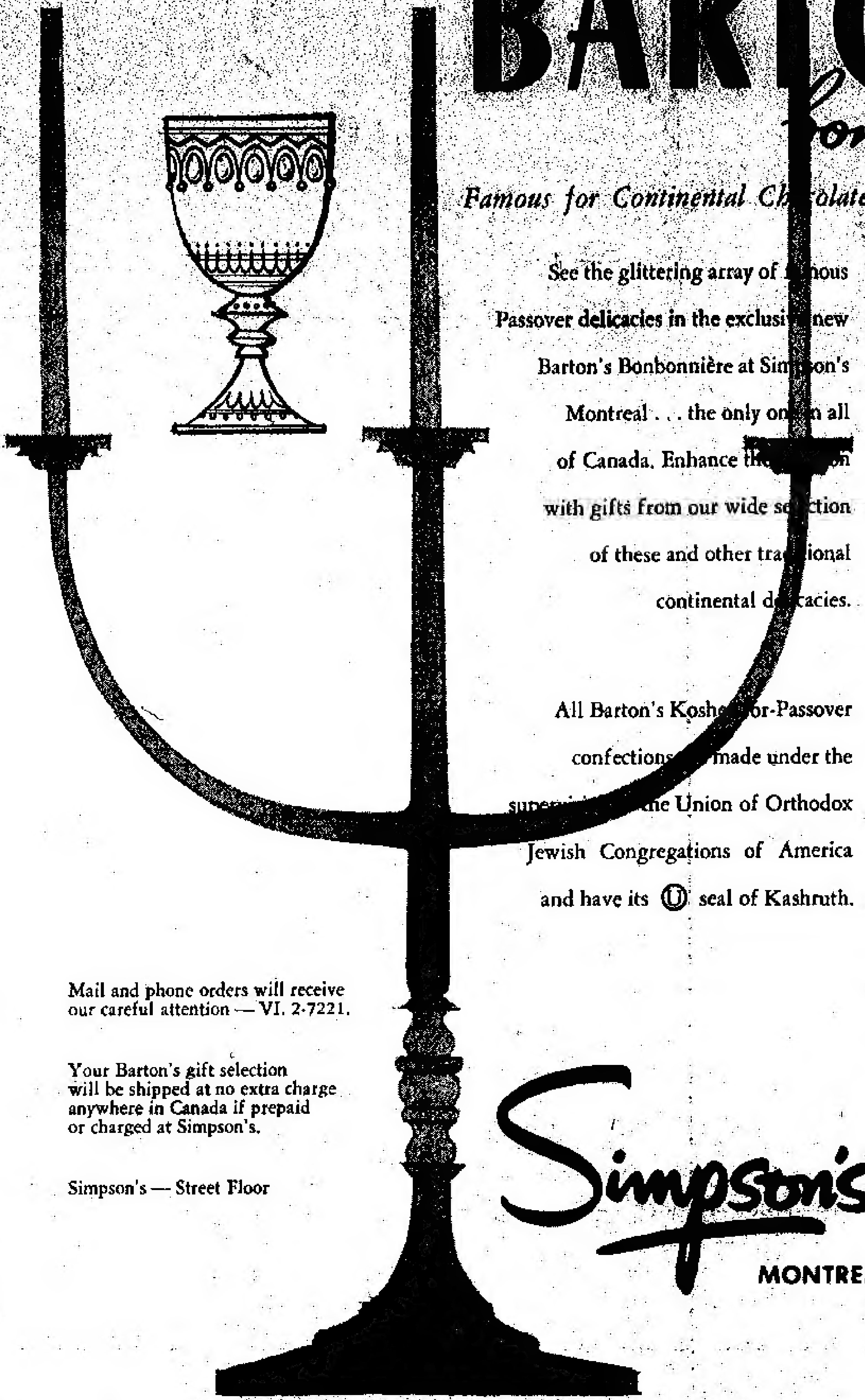

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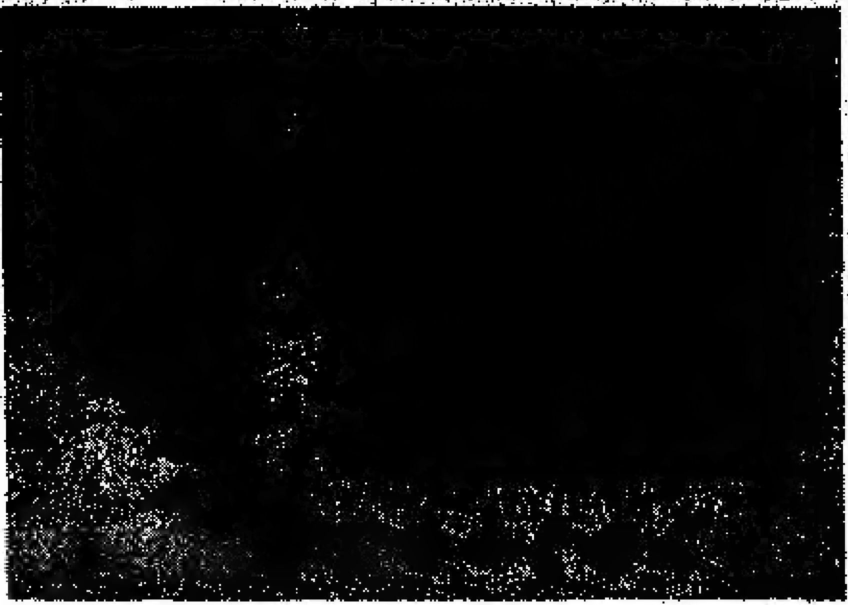

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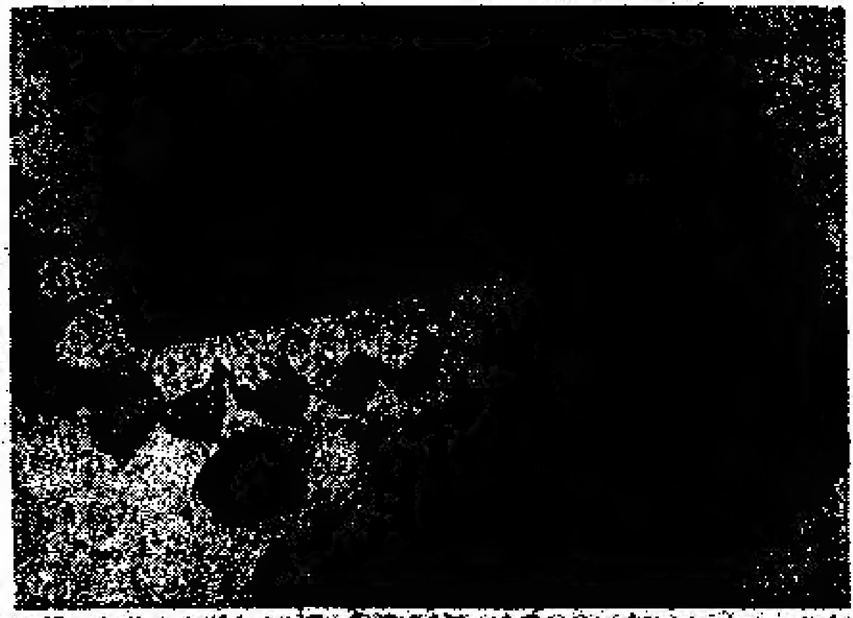

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CANADIAN JEWISH REVIEW

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ENTER, ELIJAH, THE PROPHET

This is a great Passover, this present celebration, for all over the world there are new millions in the background, lifting their heads, breathing in the heady commotion of new trends in the air, new ways to freedom. Passover holds out hope to them. Liberation from bondage and bitter toil actually did happen, and undoubtedly will happen again. To Pharaoh might was right: himself at the apex of the pyramid; people under foot, trampled at the base. But the Lord took a hand in their fate and the Israelites got away. Who is the messenger of the new age of freedom? None other than Elijah, the Prophet, who has listened at Passover Seders, unseen, of course, for centuries of recounting the story.

This is Passover, the greatest holiday on earth, because it is the freedom festival. Fill the cup of wine for Elijah, the Prophet, and open the door so that he can come into every Jewish home in the world where Passover is being celebrated. The Haggadah, which is read aloud at the Passover meal to recount the history of the going out of the Israelites from Egypt, the house of bondage, calls Elijah "bird of heaven". Although his customary abode is Paradise, he flies like a bird through the world, acting as guardian angel for whom no place is too remote to visit. Elijah, the Prophet, is the recognized protector of the Jewish household in things that really matter and the fact that he comes at this time to have a look around means that he is testing the piety and observance of a holiday which has to do with freedom.

The presence of the Prophet Elijah, although he is invisible as yet, is sensed by the pious. The extremely pious, that is. He will be in plain view to all, however, at the coming of the Messianic time when the strivings of humanity for freedom will have been realized. The Archangel Michael will blow the trumpet and Elijah, the Prophet, will appear with the Messiah.

Having performed all sorts of miracles in the past he will be in top form when the Messiah comes and will have a special set of seven miracles. It will be nothing for him to crush mountains like so much straw. It will be a fine time for all the peoples of the earth. The forces of darkness and wickedness will have been dissipated and there will be peace and security for all. This goes without saying.

Meantime faith must be maintained, as for centuries in the past, in the belief that freedom, the most vital goal in human life, can be attained, that it is a possibility and more than an idle dream. Even Elijah, the Prophet, who leaves nothing undone to relieve distress and help his people out of misery, and even appears where a sudden divine interference is necessary (the joyous barking of dogs tells you he is the neighborhood), even Elijah would not be in favour of freedom acquired the easy way. No. That would not be good or valued. People would be too spoiled.

Freedom is best won and best evaluated when it is a struggle and a vigilant one. In fact, the first Passover eve was always called the Eve of Vigilance, "a night of watchings". Every generation is a generation of watchings by men who are prepared to struggle for their freedom without compromise.

A Jew who does not participate in a Passover Seder is regarded as having cut himself off from his people. For those who do participate these words have been bred in the bone and have endured for centuries: "Every man in every generation is bound to look upon himself as if he personally had gone forth from Egypt. It is not only our fathers that the Holy One redeemed, but ourselves also did He redeem with them. For does not the Scripture say: And He brought us out thence that He might bring us in, to give us the land which He swore unto our fathers?"

On the "night of watchings" Jews all over the world by the millions watch for Elijah, the Prophet. In every household he enters on the welcoming beams of light from a shining table where there stands a goblet of wine just for him. He drinks some, just a little sip because of the many cups he is offered. It is a miracle that he remains sober as ever and another miracle that the wine has not diminished. He is more interested in what he hears: "In every generation men have risen against us to destroy us but the Holy One, blessed be He, delivers us from their hand."

Elijah, the Prophet, hears the Passover celebration being explained to the children so that they will acquire early in life the feeling that they are elected to be a great part of the freedom road which goes on forever. The dreadful slavery in Egypt is described in detail and the wonderful deliverance of the Israelites from it is recounted. "Not by the hand of an angel, and not by the hand of a seraph, and not by the hand of any one man sent, but by His own glory and by His own self did the Holy One, blessed be He, bring us forth out of Egypt."

It has always been an ancient Jewish intention not to lower the sights on freedom and not to lose by default in the failure to keep the vision in high place. In the long range view the Jews will not settle for anything less than freedom for every individual of every color, race, and creed for self-realization according to his fullest capabilities and highest ideals. What they want is a happy standard of living for all through a just distribution of the earth's bounty; for the right to differ from the crowd; for the right to independent thinking and to speak those thoughts; for justice for all. There will be no silenced slaves of appalling masters. You won't be able to find any.

"Remember this day", said Moses, "this day in which ye came forth from Egypt, out of the house of bondage." That was the beginning. Because the Israelites remembered, "Freedom was first spoken with a Hebraic accent", as Israel Zangwill said. Out of their indelible memory of that day there came such slogans as "liberty, equality, fraternity" wherever they are heard. It is obligatory to "remember this day" because it has been so ordered as basic to a living Judaism.

f.l.c.

Searching For An Honest Man: Has Dishonesty Increased In Our Day?

BY RABBI JACOB J. EISEN, OF TORONTO; WHO WAS TEMPORARILY OF TEMPLE BETH SHOLOM, IN MONTREAL; AND FORMER ASSISTANT RABBI AT HOLY BLOSSOM TEMPLE, IN TORONTO

Of late I have been disturbed because of a seeming increase of dishonesty as portrayed by the press and our other media of universal communication. Should I be disturbed? Has there been actually an increase in dishonest dealings in our day? Or is it because of our more thorough method of bringing such news to the fore? My mind begins to wander and I recall that in the long ago the prophet Jeremiah was bidden, "Run to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon it". Jeremiah 5; 1).

Two hundred years later Diogenes, walking through the streets of Athens in broad daylight, holding a lantern, was searching diligently for an honest man. I couldn't help but set my mind to thinking about these two men. The contrast between them is striking; a son of Zion and a son of Greece; an idealist and a cynic; a master of irony and a man in deadly earnest; but of one mind about one thing: character is the basis of civilization; integrity is the cement of society; a nation, however rich in material resources, is marked for decline if its citizens are not true in their hearts and just in their dealings.

How relevant to our situation today! Moral fibre is as necessary to national security as military might. The gravest danger that faces us is an easy-going, ethical laxity, a slump in personal and public integrity. There are observers of the international scene who maintain that the Communists will not go to war with us because they are convinced that we are crumbling from within, that deterioration in our national life will be our undoing, that to attack us militarily will be unnecessary because we will fall by our own weight.

There is a Chinese saying that in guarding against the tiger at the front door you should not let your attention be distracted from the wolf at the back door. Our ancient Jewish teachers tell us that the city of Jerusalem was brought to its knees more from the corruption within than the enemy without. Perhaps that is why Jeremiah is bidden: "Run to and fro through the streets of Jerusalem . . . and seek in the broad places thereof, if ye can find a man, if there be any that doeth justly, that seeketh truth; and I will pardon it."

Yes, opponents outside are not a greater menace than the creeping peril of moral decadence within. Over in the United States, and especially in New England, the Puritan fathers have come in for harsh criticism, but the fact is we need now what the Puritans had, what our own fathers had, self-discipline, stability of character, a strong sense of moral obligation, a faith in God affecting behavior as well as beliefs. Perhaps more should be said in temples, synagogues, churches, schools, in the home, about honour, honesty, the sacredness of the spoken word. These cardinal virtues are not, I am afraid, commended or inculcated as they should be.

They are not merely social conventions. They are, indeed, laws of God. Their observance is necessary to the stability of human society. They are the most priceless things a man or woman has, of far greater consequence than brains or rank or wealth. At the center of every crisis, whether it be in the intimacy of the human soul, or in the narrow circle of a home, on the floor of the House of Parliament, in the Senate, or in the very life of the nation, stands a man's or a woman's loyalty to honour, honesty, truthfulness.

Is there anything more needed today than integrity in private and public life? A wealthy, so-called self-made man, was on holiday with his wife in Scotland. One of the waiters at the hotel had a very fine dog, thoroughbred and intelligent. The visitor was attracted by it and decided that he wanted it. "How much will you take for your dog, Mac?" He asked the waiter. "He's not for sale, Sir". "O, come, come, everything has its price; I'll give you ten pounds for him". "No, Sir, he's not for sale". "You are a good one at driving a bargain, Mac: what about thirty pounds?" "I said, Sir, that he's not for sale". "Come, come, name your price and I'll give it. I don't mind admitting that I'm very keen on that dog". And the visitor took out his cheque book and prepared to write in the figure. A flash of anger crept into the waiter's eyes. "Look here, Sir, would you take a price for your wife?" "No, of course not, my dear man, but that's nothing to do with it". "Maybe not", was the reply, "but you realize that there are some things that are not for sale, and my dog is one of them".

That's the mark of at least one honest man. He can't be bought. He's not for sale. He shuns whatever is dishonourable. He never debases the moral currency or lowers the standard of rectitude. He has principles and come what may he stands by them. You can depend on him. His word is his bond. He knows that to desert something he fundamentally and basically believes in is to lose something in-

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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side. He has seen people desert their principles, has seen, too, that what they got for the betrayal didn't make up for what they paid for it. They had lost something inside. So he is loyal to honor, honesty, truthfulness. A young man was asked why he did not take advantage of an opportunity to steal a large sum of money. His answer was, "I would have had to live with a thief for the rest of my life."

Let no one minimize what an honest man, one honest man, can do to lift the whole level of life around about him. It was borne in on Jeremiah that if he could find one person true in his heart and just in his dealings Jerusalem would be secure: "I will pardon". That is breathtaking in its audacity. It strikes one as being incredible. And yet, time and again, something of that kind has happened. The influence of an honest man is immense and incalculable. He is a centre from which vital forces flow out. Great principles are never put into practice except by individuals who embody them.

We hear a lot today about the insignificance of the individual. And little wonder in view of the colossal scale of the forces at work in national and international life. As we look out on the world with its problems, so vast and the times so out of joint, it is not surprising that we should feel helpless and tell ourselves that there is no place when an individual can take hold with any effectiveness.

"We are only one among so many. We are unknown. We have no reputation. Decisions of consequence are all made above, by the few who are vested with authority, and they are not attentive to the opinions of ordinary individuals; they are effected only by mass opinion, and mass opinion can be manipulated".

There is another side to the picture, however. Each of us can do something to lift the level of life around us. Indeed, if any one plays a passive role in the life of our time, saying that there is little or nothing a solitary individual can do, he is fooling himself. He has a voice. He has a vote. If he has character, or conviction, courage, patience, persistence, he can make his influence felt. Democracy, as contrasted with Communism, Fascism, or Naziism, is founded upon the significance of the individual. We shall not make a success of our democratic institutions, we shall not reduce the welter of crime and corruption in this country until each of us asks himself, not, "What is so and so doing about it?" But, "What am I doing about it?"

No reform, no correction of an evil, no advance of any kind in the annals of history, was ever begun without an individual to get it started. We are here today as Jews, and as such, celebrating the Passover with its burning message of freedom because of one

(Continued on Page Seventy-Six)

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The Real Conflict In The World Today: Christians And Jews On One Side, Atheists On The Other

Address at the Thirteenth Annual Dinner of The Greater Boston Brandeis University Club

BY RICHARD CARDINAL CUSHING, ARCHBISHOP OF BOSTON

The event which we now commemorate is one of special consequence in the academic world. It makes available in America certain important research data which up until this time has only been available in the Vatican archives. I will leave it to others whose professional competence we all respect to measure the contribution this is expected to make to scholarship and the work of a university. It is significant to note that this is an endeavor which is shared by St. Louis University, conducted by the Jesuit Fathers in the city of that name, and Brandeis University, the only university in America under Jewish auspices.

We would not miss the importance of this kind of cooperation which brings together two ancient religious traditions in a common effort to extend the borders of man's understanding of himself and the world about him. In this context, it is easy to understand why the Church, in so many ways the mother of learning as well as of faith, has gathered to herself over the centuries treasures in art and literature which represent in many cases the highest expression of man's human capacity. Her treasures also include documents of historic importance which help men to understand the times gone by and the forces at work in the making of history.

Some people may wonder why there should be found in the historic archives of the Vatican documents dealing with the children of Israel and with the often difficult days of their Diaspora. The answer is that the Church looks across a world without boundaries and in the great accomplishments of all people she sees God's hand moving through time.

We should also remember that early association which brought the people of Israel and the infant Church in the closest relationship so that from the Chosen People the Church itself by divine design took its beginning. There is a sense in which the Christian Church can never divest itself of this influence, nor does it wish to do so. The ancient leaders of the Jewish people, that long line of prophets and saints in Israel which stretches over so many centuries, these are all heroes in the life of the spirit which are shared by Christian and Jew alike.

In the light of their perennial influence the real conflict in the world of today is between Christians and Jews on one side and atheists on the other. True it is that some persons of Jewish origin have lapsed into atheism, just as some persons of Christian origin have lapsed into atheism. But Judaism itself is essentially belief in God, in the one true God as opposed to all false gods of the heathen of old, to all atheistic systems in vogue in this modern world. One thing above all others we have in common with you, faith in God; faith in the true God, the Infinite, all-Holy God.

Against us are all those systems, call them philosophies, call them Science or call them what you will, that reject the One, True, Infinite, Unchangeable God. It is necessary to pile up all those adjectives because so many persons, especially educated persons, college and university graduates, are offended if you call them atheists, or accuse them of not believing in God. "Of course we believe in God," they say; "not perhaps your God, not the God of the Bible, not the traditional God, but a god. We call our god 'Life Force' or 'Space-time'; we call god the Great Unknowable. But don't accuse us of not having a god just because we don't happen to have your god."

Against that hazy, indeterminate concept of God and of religion stand the Jews and the Christians side by side. We believe in God; Eternal, All-Powerful, Infinite. above all, Christians and Jews believe in a Personal God. Your God is our God, your religion is the source of our religion, your Bible. Your patriarchs and prophets and saints are ours also. Abraham is our father. David is our king; the Son of David is our Lord.

If Christianity is a tree, its roots are in Judaism. We stem

(Continued on Page Sixty-Nine)

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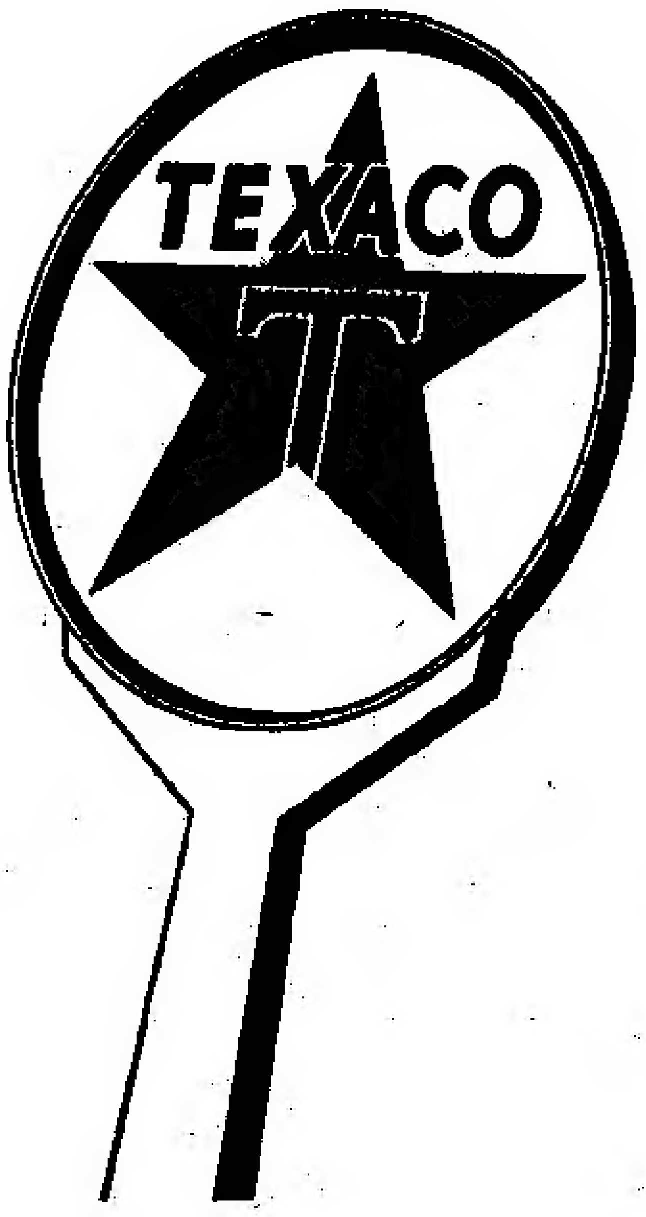

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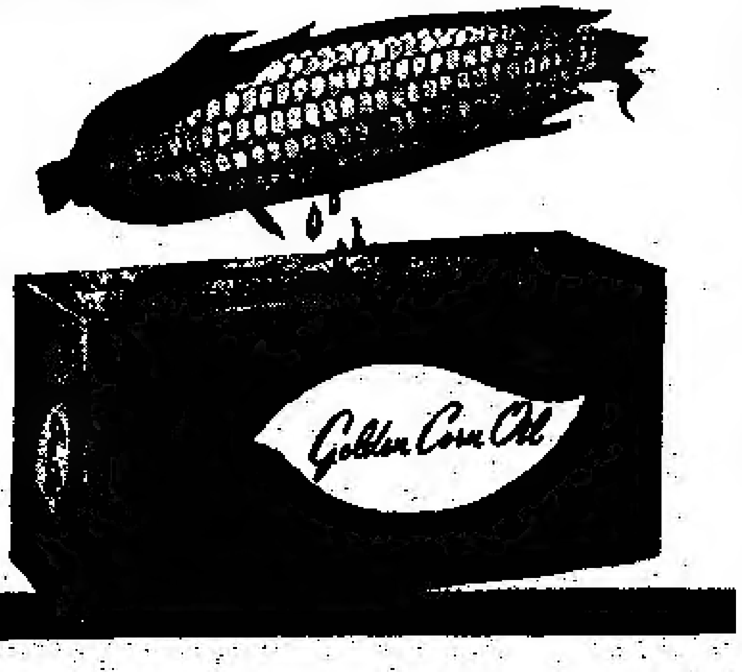

The State Of The Performing Arts In America

Included in Arbitration Findings in the Metropolitan Opera Dispute

BY ARTHUR J. GOLDBERG, UNITED STATES SECRETARY OF LABOR

The financial crisis of the Metropolitan Opera, which raised the prospect that the 1961-62 season might not take place, may prove to have been an event of larger significance in this history of American culture.

In an age when we must accustom ourselves to a welter of untoward and unwelcome events, there are yet some things that are unthinkable. It was unthinkable that the Metropolitan Opera season should not take place. Yet suddenly that very prospect faced us.

Few events could have produced so instant a national awareness that an artistic calamity of the first order was in the offing. The insistent, repeated warnings of artists, critics, and benefactors as to the financial crisis of the performing arts in America were confirmed in the most dramatic possible way.

It is worth emphasizing that this situation was confirmed rather than discovered. The problem has been well known to and thoroughly expounded by any number of persons in responsible positions in cultural affairs. This, happily, is a positive factor in the present situation.

We are fortunate in having the present crisis brought vividly to the national attention without any actual loss — the Metropolitan Opera season is taking place. We are doubly fortunate that, confronted with the need to act, we have at hand an abundance of thoughtful, constructive proposals for action. This is perhaps notably true in Congress where legislators such as Senators William Fulbright and Jacob K. Javits, and Representatives Frank Thompson Jr., of New Jersey, and John Lindsay, of New York, have devoted a great deal of attention to this important public issue.

It is not necessary to review the full range of information which is available on the financial condition of the performing arts, nor to recapitulate the many valuable proposals that have before been put forth to improve that situation.

One central fact, however, is worth emphasizing. The problems of the performing arts in America today are not the problems of decline. They are the problems of growth; a growth so rapid, so tumultous, so eventful as to be almost universally described as an explosion. The specifics have no parallel in history.

America today has some 5,000 community theatres — more theatres than radios and television stations. There are better than 500 opera-producing groups — seven times as many as fifteen years ago. Symphony orchestras now total 1,110 — twice as many as only ten years ago, and fifty in the suburbs of Los Angeles alone.

Resources such as these for the consumption of artistic creation do not of themselves insure creativity, but one could hardly hope for a climate more receptive to the creative artist. An era of unequalled achievement may well be upon us.

Recently the Times Literary Supplement observed from England, "If neither a Bach nor a Michelangelo has as yet appeared in Detroit, a splendid mass of evidence has been assembled to point the way. Not only is the talent visible in ever-increasing quantity but the facilities for using it exist as nowhere else."

The American artistic scene today is alive and vibrant. At the same time, some of the foremost institutions of American culture are in grave difficulty. The Metropolitan Opera is not alone. Other opera companies, and a number of our leading symphonies, share in a substantially similar financial plight. The artists, moreover, are generally underpaid.

The details may differ, but the general condition is the same. The problem, of course, is money. The individual benefactors and patrons just aren't there, as they once were. Just as importantly, as we become more and more a cultural democracy, it becomes less and less appropriate for our major cultural institutions to depend on the generosity of a very few of the very wealthy. That is a time that has passed, and the fact is evident.

The question before the nation, then, is now to restore the financial viability of these institutions and to promote the welfare of the artists upon whom these institutions in the final analysis do and must depend.

It is, to repeat, unthinkable that they should disappear at the very moment when they have achieved an unprecedented significance to the American people as a whole. They are a heritage of the past. They are equally an earnest for the future: they stand as our expectation of the quality of the American creative artists whose works they will perform.

The answer to this question is evident enough. We must come to accept the arts as a new community responsibility. The arts must assume their place alongside the already accepted responsibilities for health, education, and welfare.

Part of this new responsibility must fall to the Federal Government, for precisely the reasons that the nation has given it a role in similar undertakings.

The issue of Federal support for the arts immediately raises problems. Many persons oppose Federal support on grounds that it will inevitably lead to political interference. This is by no means an argument to be dismissed, and the persons who make it are to be honored for their concern for the freedom of artistic expression. In an age in which a third of the globe languishes under the pathetic banalities of "Socialist realism," let no one suppose that political control of the arts cannot be achieved.

The overwhelming evidence, however, is that the free American society has shown a deep respect for the artistic integrity of the artist. Every attempt to interfere with that freedom has been met with vigorous opposition, not least from the artistic community. Artists are as susceptible to pressure as the next person, but for every artist who capitulates there is another to take his place from the unruly band which Russell Lynes has described as "the uncaptured, the disrespectful, and the uncomfortable searchers after truth."

The answer to the danger of political interference, then, is not to deny that it exists, but rather to be prepared to resist it. A vigorous, thriving artistic community, close to and supported by a large portion of the public, need not fear attempts at interference. Let our writers and composers and performers give as good as they get. Indeed, when have they done otherwise? The situation is no different from that of academic freedom in our colleges and universities: it is by defending their rights that our faculties strengthen them. **This is ever the condition of freedom.**

This is not an area in which we are without experience or precedent. For many years the arts have received support from public funds in many different forms. Much experience supports the general proposition that public support is most successful when it represents only a portion of the total funds involved.

The principle of matching grants has clearly proved its validity, and should be the basic principle of any Federal participation in support of the arts. The variations of this arrangement are many, and perhaps as a general rule it may be said that the more levels of government, institutions, and individuals involved, the more likely it is that the artists themselves will retain control over their work.

The principle of diversity of support for the arts should accompany the principle of community responsibility. Our objective should be the establishment of a six-point partnership that will provide a stable, continuing basis of financial support for an artistic community that will at once be responsive to the needs and wishes of the public and at the same time free to pursue its own creative interests.

The principal source of financial support for the arts must come, in the future as in the present, from the public. Art is consumed in many forms, by a vast and widely diverse audience. The essence of a democratic culture is that the artistic community should have a large audience, drawn from all areas of the society, which returns value for value in a direct and equal relationship.

While, if anything, greater provision should be made for special children's concerts and below-cost performances for special groups, **the general musical and theatrical public must expect to provide a greater portion of the costs of the performing arts, through devices such as season subscriptions and special associations for the support of particular activities.**

The patrons and benefactors of the arts have a continuing and vital role to play. It is inevitable that in an age of esthetic creativity the interests and tastes of many of the best artists will run ahead of, or even counter to, the general standards of the time. Here the support of the enlightened patron can have the most profound and fruitful consequences.

Similarly, there are many artistic forms of the past, of which opera is but one; which are simply too expensive to be supported entirely by ticket sales or general purchases. In such instances the support of art patrons makes it possible to preserve for the present and future many of the most profound creative achievements of the past.

Private corporations must increasingly expand their support of community activities to include support for the arts. One of the hallmarks of American free enterprise is the remarkable extent to which business has voluntarily contributed to educational, charitable, and health activities in localities throughout the nation.

In line with the wider recognition of community responsibility for the arts, business corporations would do well to consider allocating, as a matter of course, a portion of their total contributions to these activities. The Texaco-sponsored broadcasts of the Metropolitan Opera, the television dramas sponsored by the Westinghouse Corporation and the makers of Hallmark cards, and the institutional advertisements of the Container Corporation of America, using modern art, are good illustrations of another and important form of support which business corporations can give to the arts.

The American labor movement has a responsibility for support of the arts similar to that of American business. This has been recognized to some degree, as in the contributions several unions have made to support children's and other special concerts, but on the whole the community contributions of American trade unions have been directed for activities similar to those which have attracted business support. A parallel adjustment is in order.

Local governments, and to a lesser extent state governments are already providing a considerable measure of support for the arts, in line with the clearly manifested interest of the American people in expanding the artistic resources available to the general public.

(Continued on Page Seventy-Three)

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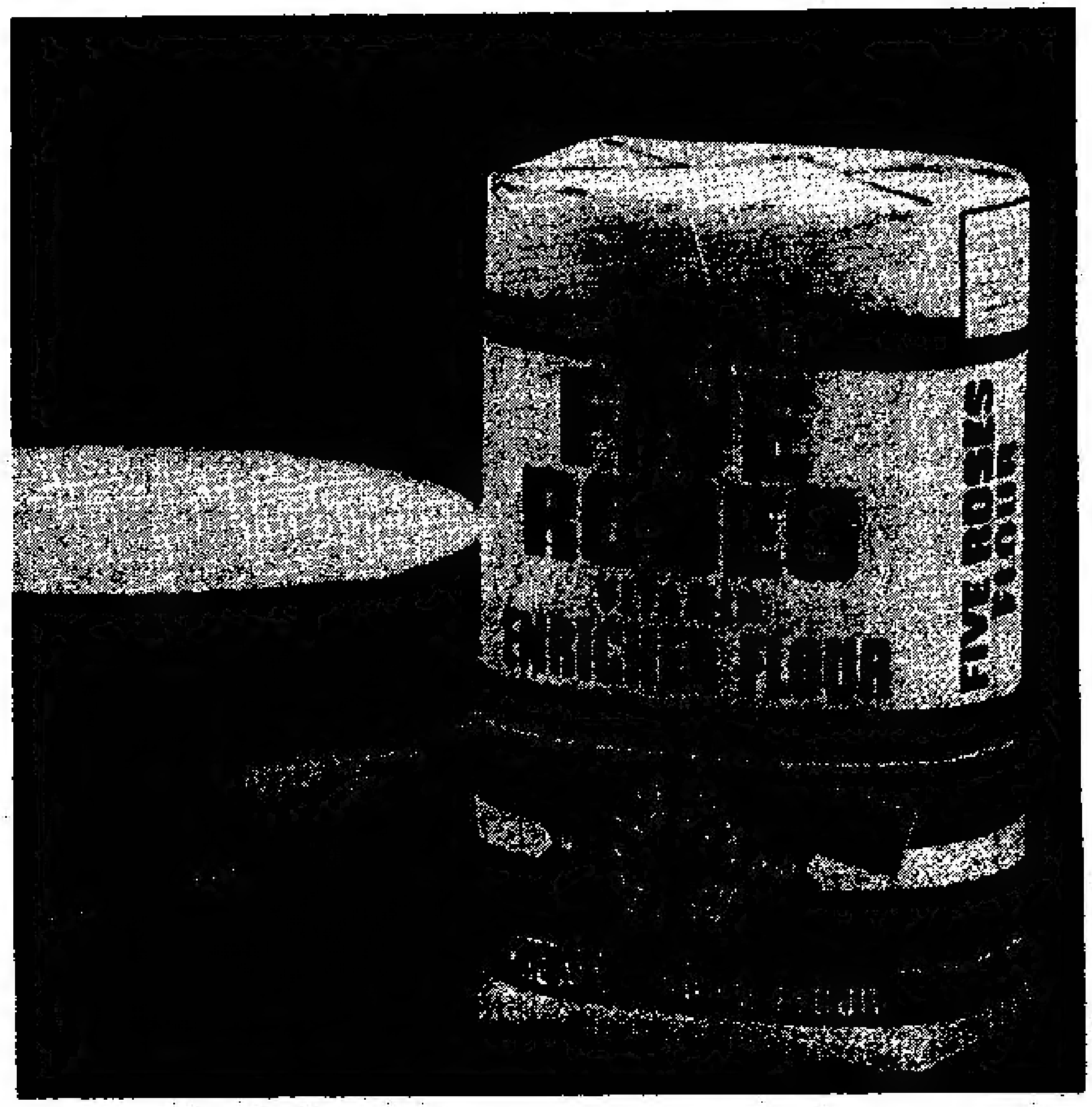

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Winnipeg's Maimonides College: The Vital Contribution It Can Make For Jewish Survival

BY RUBEN C. BELLAN, OF WINNIPEG, ASSOCIATE PROFESSOR OF THE ECONOMICS DEPARTMENT OF THE UNIVERSITY OF MANITOBA

A unique project is afoot in Winnipeg. For over a year now a dedicated group of local citizens has been working on plans to build, on the campus of the University of Manitoba, a Jewish-sponsored liberal arts college. The new institution will be affiliated with the University and graduates will obtain a degree of the University; it will take its place on the campus along with Anglican St. John's, Catholic St. Paul's, and Greek Orthodox St. Andrew's, (the latter projected but not yet built).

A name has already been chosen, Maimonides, after the great Hebrew doctor-scholar of the twelfth century. The curriculum will include the usual liberal arts courses, together with courses in Judaica; admission will be open to all, but it is presumed that the student body will be mostly Jewish, perhaps entirely so. The University authorities have approved the project, and have given assurance that a site on the campus will be made available.

The idea of building such a college was conceived by the late Rabbi Abraham Kravetz, who had already played a key role in the development of Winnipeg's extensive system of Jewish parochial schools. Other Winnipeggers caught his vision; the work of planning is being carried on by a strong committee which aims purposefully toward the physical incorporation of the idea into bricks and mortar, desks and lecterns.

Heavy costs will be involved. The buildings, planned to accommodate about two hundred students (of a total Jewish enrolment at the University of some six hundred) will cost several hundred thousand dollars. As in any respectable institution of higher learning there will be annual operating deficits, and these will have to be met by the Jewish community. On many people the project will impose a psychic cost far more troublesome than the financial outlays. For the project involves a degree of self-imposed segregation; hospitably offered the facilities of the state university on a basis equal with all, a dream cherished by European Jewry for centuries, Jews here will be deliberately building a separate institution of their own.

Supporters of the college feel that the costs, financial and psychic, must be borne. However high, the price must be paid. For the college will perform a function absolutely indispensable to the preservation of critical elements in the Jewish heritage.

Maimonides will be the first college of its type to be built in North America; others will be built afterward elsewhere. The Jewish community may survive as a distinguishable entity even if these colleges are not built; the extent to which it carries on the Jewish heritage is likely to be so limited, however, that its existence would be of no real significance. Ultimately, it would probably disappear.

Why should this be so? The North American Jewish community has managed, after all, to exist in a pretty healthy state for a good many years now, without colleges of the Maimonides type. What makes them so vitally necessary now? The answer is: because we are now passing critical milestones in Jewish history. The road travelled for so long is drawing to an end; a new road will have to be chosen, from the several which lead from the imminent parting of the ways.

Until now the Jewish community of North America was powerfully linked with the ancient communities of Europe; through these links were transmitted the national heritage of religion, culture, and philosophic outlook. The older generation of Jews on this continent consists principally of people who were born and reared in Eastern Europe. In its ghettos and virtual ghettos, ringed by hostile communities of uneducated peasants, they had acquired a fierce pride in being Jewish, an abiding commitment to the Jewish religious faith, a never-to-be-lost consciousness of being members of a race separate and apart.

These were the people who built most of the Jewish educational institutions which serve us today; these were the people who, by transmitting knowledge, wisdom, and an outlook acquired in Europe, imparted to the North American Jewish community its distinctive characteristics. But European-born Jews are passing from

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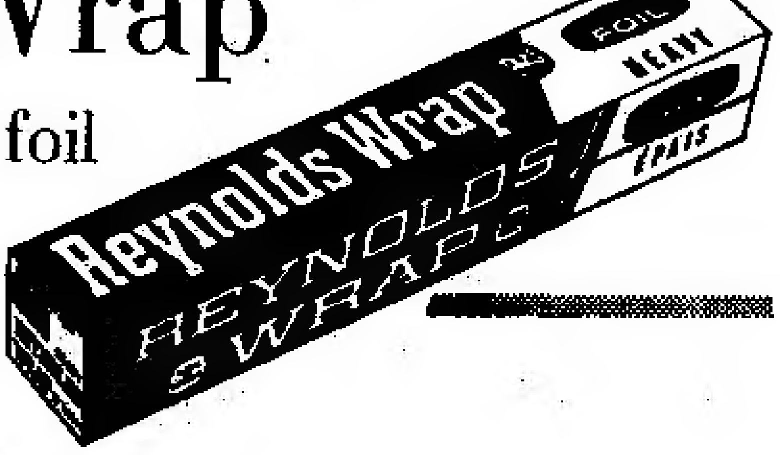

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our scene; save for the handful who came in recent years as escapees from the Hitler holocaust, there will soon be none left. And never again will there be a mass emigration of European Jews to North America.

From now on this continent's Jewish community will have to nourish its heritage primarily from its own resources, with some contributions from Israel. We will have to produce our own teachers of Judaica; we will have to produce ourselves the cultivated laymen who will enrich the whole community through their own Jewish erudition, and will play an active role in directing the community's affairs.

There will always be intellectually inclined young people who could acquire the knowledge and the training that would qualify them for these roles. What are needed are the institutions to provide this kind of education, and, an indispensable corollary, to develop in their students an unshakeable sense of affiliation to the Jewish community.

These vital tasks are not now being performed. A disquietingly large number of intellectually inclined young Jews are being alienated from the Jewish community. There do not exist in North America the powerful compulsions which kept people within the Jewish fold in Europe. We are here free, happily, of the fears, the restraints, the jealous pride which kept Jews in Europe contained within their own community. The environing non-Jewish world is not fiercely hostile and is readily accessible to Jews.

The surrounding world is not here composed of unlettered peasants; while a good deal is cheap and vulgar, it is nevertheless endowed with a magnificent cultural heritage toward which Jews cannot feel superior. The Jew who so desires can live entirely in this world. He can thereby lead a life which is sophisticated and intellectually stimulating; he can achieve a sense of contributing to the great cause of the progress of Mankind.

To the intellectually inclined Jew in North America, the non-Jewish world is often compellingly attractive. The bonds which bind him to Judaism are fragile. His "Jewish upbringing" consists typically of a limited and begrudged attendance in a "cheder" (Hebrew School) up to the age of thirteen. When he enters a University, and is introduced there to a fascinating and thrilling world of ideas, he finds it impossible to reconcile his new learning with whatever he remembers of the narrow dogmas impressed upon him in his boyhood.

While the outer community attracts, the Jewish community repels. The intellectual deplores its heavy materialist bias, and resents the domination of the materially successful. He withdraws to the periphery of the Jewish community, and perhaps beyond the periphery.

The alienation of the intellectual from Jewish community life is a catastrophic loss for both the community and the alienated individual. The community loses people who should be in its very core, exercising a pervasive influence which permeates the whole. The individual loses his natural home, and the psychic advantage of living in a home that is "his", in an atmosphere that is familiar and comfortable. For lack of such a home his total performance as a person may fall grievously short of its possibilities.

No individual can ever be completely independent of the world, completely unattached, viewing the world as from a missile orbiting in space. Each individual must stand upon some piece of ground, and see the world and act in the world from that vantage point. The ground upon which it is natural and psychically comfortable for the individual to stand, is the community into which he has been born and reared. He can break away if he chooses, but the cost is severe.

If our Jewish community is to survive, and be worthy of survival, it must nourish its intellectuals. We must establish institutions in which young people are taught not simply Jewish history, language, and religion, but Jewish cultural and philosophical values. The task is beyond the capacity of the "cheder".

The necessary abstractions can be taught only to persons who have achieved a degree of intellectual maturity and have acquired a substantial quantum of life experience. They can be taught effectively, in short, only at the University level. The needs of the intellectual student must be met. The gifted student with the probing mind must have a place to express his doubts and misgivings, his challenge of the value and significance of the ancient heritage.

It would be the responsibility of the staff to meet these challenges, to prove by cogent argument the validity of the Jewish message, to demonstrate the compatibility of traditional values with modern intellectualism. If the college did its job well, its graduates would play their proper

(Continued on Page Seventy-Five)

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INSURANCE IN FORCE........ $261,328,468
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TOTAL ASSETS................ $45,664,615
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TABLE OF GROWTH

TOTAL INCOME	
1921	$ 472,895
1931	1,413,340
1941	1,955,966
1951	3,876,044
1961	7,753,316
INSURANCE IN FORCE	
1921	$ 14,047,515
1931	40,851,114
1941	59,380,156
1951	122,816,489
1961	261,328,468
ASSETS	
1921	$ 1,391,461
1931	5,643,500
1941	9,089,792
1951	23,334,177
1961	45,664,615

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The Women's Auxiliary: Great Friend Of The Jewish General Hospital Of Montreal

Condensed Annual Report of the President, Mrs. Bernard J. Lande, 4333 Westmount Avenue, Montreal

In accordance with our by-laws, the purpose of the Women's Auxiliary is to promote the welfare of the Jewish General Hospital, of Montreal, and this relatively brief report of our year's activities will show how we have been able to fulfill this purpose. Much has been accomplished during the twenty-sixth year, through the devotion and intensive effort of the many members and friends of the hospital. Growth in all services has been steady and marked, illustrating in concrete terms the interest of the community in our hospital.

Last year our annual meeting celebrated our 25th anniversary at a beautiful luncheon with an an impressive cande-lighting ceremony and a dramatic review, by Mr. Allan Bronfman, of Auxiliary affairs through the years. Later we presented a hilarious farce written by one of our members, Mrs. Abe Shulman, program chairman, depicting the factual data of our Auxiliary. Her assistant is Mrs. Ralph Bernard.

A panel discussion on a subject of tremendous importance and interest was presented, "The Problems of Heart Disease", by: Dr. Arthur Vineberg, Associate Professor of Surgery, McGill University; Dr. Albert Lapin, Director of Cardiology, Jewish General Hospital; Dr. Donald Bews, president of Industrial Medical Association, Province of Quebec; and Dr. G. C. McMillan, Professor of Pathology, McGill University.

Our hospital, along with other hospitals, joined the Provincial Hospital Insurance scheme, and even though it provides funds for bed care of patients, it does not cover many important aspects directly concerned with hospital costs, including such items as out-patient service, research, and education. In the out-patient department, the hospital is called upon to subsidize the cost of nursing, laboratory, X-Ray, and other diagnostic and therapeutic services. Drugs are provided for those unable to pay for them. It does not pay for research projects which must be carried on for the direct improvement of patient care, a primary responsibility of the hospital.

And so we soon learned that our Auxiliary could and would play an even greater role in the hospital's scheme of good and efficient care for each patient. With that in mind, each member of each department, whether it be a service project or an income-bearing project, has given of herself in a most selfless fashion so that the relatively small effort on the part of each individual has become the magnificently great accomplishment of the entire organization, of each chairman and volunteer, giving generously of time and effort throughout the year.

The membership of any organization is its very lifeline, and in the Auxiliary, our three categories, working separately but with a common goal, kept abreast of the growth and necessary changes wrought by time, within our structure.

As a direct result of the patience and intense work of the chairmen, Mrs. Arthur Rudnikoff and Mrs. Abe Usher, 65 new patronesses were added to their ranks bringing the total membership of patronesses to 1,047. This is certainly a giant step forward from its early beginnings in 1937 when this group started with an enrollment of 33.

This group consists of 1,025 members contributing $25; two contributing $35; ten contributing $50; one contributing $100; and 9 life members, giving an income of $25,345 plus $1,265.50 in special donations by friends of the fund, making a grand total of $28,810.50. We acknowledge with deep gratitude a bequest of $500 from the Estate of the late Mrs. A. Z. Cohen to our Life Saving Fund.

Total expenditures amounted to approximately $28,000 and included $759 for three pressure point pads; $825 for two respirators; $19,600 for special nursing care and oxygen; $4,000 for drugs; $1,000 for ambulance service for indigent patients; $1,500 for transportation for indigent out-patients.

The hospital is grateful indeed and the name of each patroness is recorded on an honour roll that adorns the foyer. This year, we held two patroness tours under the chairmanship of Mrs. Morrie Levy. Mr. Abrams conducted the tours, after which a question and answer period followed at the tea table. To Mrs. Allan Bronfman, honorary chairman of Life Saving, goes our profound thanks for her generous hospitality at a luncheon at her home honouring new patronesses.

Mrs. W. Addleman, Mrs. M. Saibil, and Mrs. P. Salzman, co-chairmen of membership have done an outstanding job this year. They have added 190 new members to our Auxiliary, bringing the membership to 3,010 with a total revenue of $12,040. Their plans for the coming year include measures designed to increase our membership further.

As a result of inevitable changes wrought by time and progress, it was decided in the best interests of the hospital, to integrate the Nursery Fund with our Children's Chai Fund. The co-chairmen were: Mrs. H. Diner, Mrs. Leslie Leopold, Mrs. J. Springer and many other women worked with them, devoting long hours to this project. To commemorate Nursery Fund at this time, funds remaining therein at the time of integration with Chai were used to purchase three Isolettes in the nursery at a cost of $2,550, and $3,000 was expended to purchase special equipment in the Nursery

(Continued on Page Seventy)

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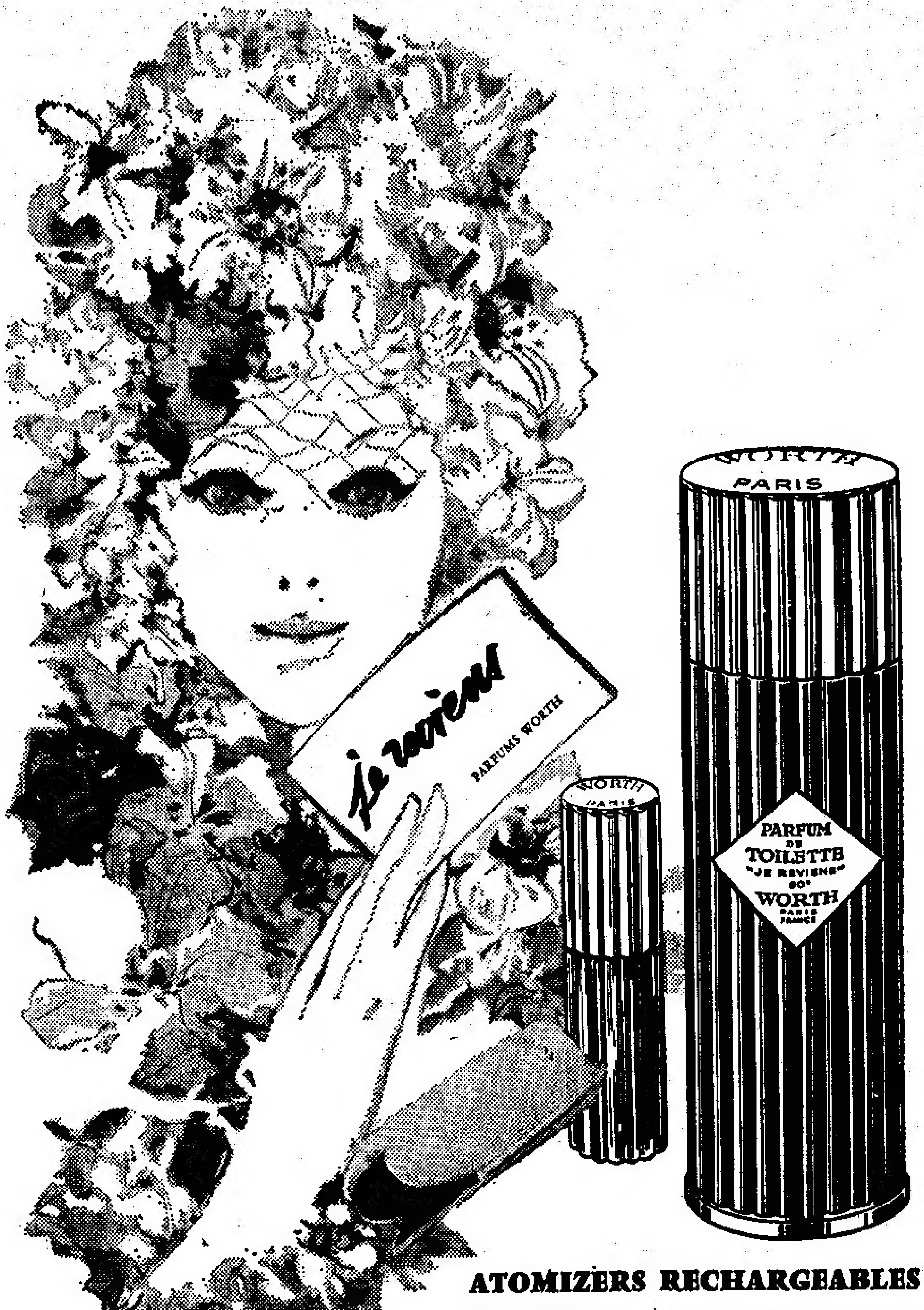
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The Future Task Of ORT: To Educate For Change

BY DR. WILLIAM HABER, OF NEW YORK, PRESIDENT OF THE AMERICAN ORT FEDERATION

Our field is technology, that revolutionizing force created by man which now threatens to overwhelm him. In ORT, we have learned to use the machine, but not to be mastered by it. The ORT schools are student-centered, not machine-oriented. At the heart of this educational system is a basic humanism, which is maintained even in the surroundings of high speed lathes, high-powered electric motors, and electronics instruments.

In the world of ORT, young men and women are taught a kind of counter-materialism, whereby man lives not for things but for self-realization. It seems to me that this living and practical set of values which is embodied in the working program of ORT can contribute significantly to the scale of values which enrich life. ORT, built into the pattern of thought and responses of American Jewish life, can contribute immensely to community enlightenment. It is in this sense of the term that I urge upon you a new role as community educators. In this way, the new, distinctly American Jewish culture that will evolve here in the next decades will absorb the essence of the ORT experience and make it its own.

I should like now to turn to a different, though by no means unrelated, experience. Last spring the International Cooperation Administration in Washington, the Point IV Agency of the Government, circulated the U. S. missions in Africa with a memorandum inquiring if there would by any interest in a survey of vocational training needs in these countries, the survey to be conducted by ORT. The ICA cited ORT because, as they put it, ORT has the knowledge and experience as a result of the work it has been doing in North Africa and Iran. Eight U.S. missions in eight African countries replied affirmatively.

The wheels of government grind slowly. It was not until September 11 that all the clearances and red tape were hurdled so that our specialists could take off on their mission. The teams were headed by Max Braude, our Director-General. It will interest you to know that, in addition to our own ORT experts, we called upon two outstanding American specialists. One of them is the director of trade and technical subjects in the New York City school system. The other is the assistant superintendent of schools responsible for vocational education in the city of Chicago.

These field studies are now almost complete. The reports are in preparation. They will be submitted soon. I am confident that they will be good reports and that they will be well received. The scope of these studies called for laying down the basic principles on which coordinated national systems of vocational education could be established. ORT was asked to say how these new nations should proceed in meeting their technical training problems.

I report this incident for two reasons. First of all, I think you ought to know the facts. Secondly, I think it is of interest not only to us inside ORT, but to the whole American community. It places ORT on the highest level of standing and stamps ORT with a U.S. Government seal as the outstanding international agency in its field. It indicates that what ORT has been doing this past decade and more in the economically under-developed areas, that these were indeed pioneer efforts, and that the lessons of that effort may now be shared with profit by a large portion of mankind.

This is by no means the first or the only project that ORT has undertaken with the U.S. Government or with other governments. But because of its distinctive and far-reaching nature, the present surveys stand out as an unusual assignment for a Jewish organization and one that redounds to ORT's credit. I think this too should enter into our community education as a source of positive pride.

I have deliberately refrained from dealing with the operations as such. We have present here spokesmen for the program overseas who are far more knowledgeable than I. I have been speaking rather of the new tasks, of the potential, that is in us and of the future. May I now project this one step further:

There is a perfectly valid observation to the effect that there is no profit in Jewish prophecy. But, perhaps, if we can discern those forces below the surface that are shaping the future, perhaps we can arrive at a kind of ORT perspectives for the 60s, the outlook for the next period.

If I had been addressing you in

(Continued on Page Eighty)

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In The Springtime Of The Year

BY DR. LOUIS J. CASHDAN, RABBI OF TEMPLE EMANUEL, IN TORONTO

This is the season of the year when the words "birth" and "rebirth" form an integral part of the pattern of life. We literally see nature unfolding before us; we view the variegated colors of spring, and see buds bursting into bloom. We feel the vibrant, throbbing pulse of life during this season when nature is resplendent in all its glory, when there is resilience in our steps and hope in our hearts. This is the season when the words of the Song of Songs strike a responsive chord within us, as we say with the poet:

"For lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of singing is come,
And the voice of the turtle is heard in the land."

Whether it be the sound of the turtle or the multitudinous echoes of Spring, this is the season when the words of the Prayer Book are especially revealing, as we say: "Praised art Thou, O Lord, who renewest daily the work of creation."

We sense the poetry of nature and the harmony of the creation in the spring time of the year. Religion truly began, not when man looked upward and was paralyzed with fear when he saw lightning streak across the sky, or when he heard the reverberating roar of thunder, but when he looked earthward, when he viewed the renewal of life and knew that he was living in a friendly rather than a hostile world. Such is the mood of Psalm 104, that glorious song of appreciation unto Him, "who didst establish the earth upon its foundation . . . The earth is full of the fruit of thy works . . . Thou sendest forth Thy spirit, they are created; And Thou renewest the face of the earth."

He who reneweth the face of the earth and causeth life to spring forth during this season demands a renewal of our faith and calls for a rebirth of the human spirit which will reflect the goodness of His creation. The renewal which is accentuated during our spring festival of Passover is inherent in the regenerative power of our Zeman Cherutenu, the season of our freedom. We were redeemed from the bondage of Egyptian slavery in order that we might be free to serve the Almighty. It was only after the children of Israel had been liberated that their hearts and minds were receptive to the revelation at Sinai.

Only a people, free to accept or reject the moral implications of their faith, could assume both the inherent rights and responsibilities of free men, and thereby inaugurate a new era in the religious development of mankind. Similarly, only when our season of freedom is coupled with the impelling sense of ethical motivation which our faith demands, is it possible for us to bring a balanced perspective into our lives and to regenerate our hopes.

This year while Jews the world over will be celebrating the ancient deliverance narrated in the Haggadah, the foreign ministers of seventeen nations will be meeting in Geneva in a desperate effort to cope with the problems of disarmament. The diabolical danger of nuclear war is a universal danger from which all men seek deliverance. Many centuries ago only the children of Israel were involved in the divine drama of liberation which we reenact at the Seder. Today, all of mankind is deeply involved in the moral dilemma that is unfolding at Geneva.

Despite the discouraging results of the sessions to date, the threats and the counter-threats, and the ominous mood of the commentators, the need for disarmament is so patent, the time is so short, and the opportunity so pressing that sanity may yet prevail at Geneva. Mankind must find the way to pass over the impending perils of our age in order to escape radiation fall-out and the incredible, destructive power of megaton bombs, the man-made angels of death which hover over our civilization.

We cannot succeed in the business of peace without trying. We know that mankind, if given the chance, can resolve the political, the social, the economic and human problems of a world determined to liberate itself from the awful spectre of a nuclear holocaust.

The prophetic need of the day is a universal Passover which will inaugurate a new deliverance for all men. Geneva can become the city where statesmanship rather than brinkmanship could sustain the faith and recreate the hopes of all men. Passover comes to remind us that the faith of Israel is universal and that the prophetic prayer for peace touches the hearts of all men. In the spring time of the year during this season of our freedom we gain a clearer perspective of the emergent moral problem of our age.

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Adoption And Religion: An Explosive Issue In Ontario

BY DR. BENJAMIN SCHLESINGER, LECTURER IN THE SCHOOL OF SOCIAL WORK, OF THE UNIVERSITY OF TORONTO

There is no area in adoption practice that is more sensitive or more controversial than that associated with the religious heritage of the child and the corresponding religious background of the adoptive family. This fact was brought out very clearly quite recently, by the headlines which read: "Allow Couple To Adopt Child Of Another Faith". The Ontario town of South River was suddenly thrown into the spotlight, with the real, human drama of a little four-year old boy, who is Catholic, and Mr. and Mrs. Lamb who are United Church, and have been his foster parents since he was twenty-three days old. The citizens of South River, of all denominations, were the chorus of the drama, and Judge Walter Little set a legal precedent which reverberated around Ontario for many weeks.

As the drama unfolded vividly before us, we learned that Joey had been placed by the Parry Sound Children's Aid Society with the Lambs at the age of twenty-three days because no Roman Catholic foster home was available. The Lambs knew that it would only be a temporary placement. A year later the foster parent's were asked to take Joey to Sundridge to his natural mother, in order to ascertain if his own mother would like to have him back. Apparently, she indicated no interest in having Joey returned to her.

The years went by, and Joey remained with the Lamb family. The couple occupy a well-kept home, and Mrs. Lamb is a nurse, and Mr. Lamb is certified male attendant at the Ontario Hospital in North Bay. Their income is adequate, and they are well respected in the community, and are in good standing at the United Church.

Joey became a member of the Lamb family, and they wanted to adopt him. There was a great struggle around this request, due to the difference of Joey's religion and that of his foster parents, the Lambs. The citizens of South River of all denominations, rallied behind the couple in a show of unity and solidarity and signed a petition to allow the Lambs to keep Joey in support of their request for adoption. The scene now shifted to a courtroom, where Judge Walter Little, sitting in Court at Parry Sound, issued a ruling regarding the adoption of Joey. The decision was a momentous one, and will be remembered for a long time in Ontario. At the end of his lengthy and learned Court decision he stated:

"It is therefore my conclusion that it is not a condition precedent to the adoption of children in Ontario that the applicants for adoption must be of the same religious faith as the child. As already indicated, the presence or absence of a spiritual or religious influence in the lives of those seeking to adopt children may be a factor which will influence a court in deciding what is in the best interests of the child. But the particular denomination to which one belongs should not be a bar to adoption. I have accordingly no hesitation in finding that it is in the best interests of the child that he be adopted by the applicants. I so order."

There were immediate reactions to his decision. The Honourable Louis P. Cecile, Minister of Welfare of Ontario, said, "The adoption of children of one religious denomination into the family of another denomination will continue to be generally barred. The adoption of Joey by the Lambs was strictly an exception." His words were echoed by Father McDonald in Ottawa who stated, "A grave wrong was done to Joseph by placing him into the foster care of a family of a different faith." The director of the Roman Catholic Children's Aid Society in Toronto, Mr. Markle, and Most Rev. W. I. Webster, Roman Catholic Bishop of Peterborough, also disagreed with the decision, the Bishop saying, "If the law is such as to permit things of this nature it should definitely be changed."

On the other side of the argument there were many sources

(Continued on Page Seventy-Seven)

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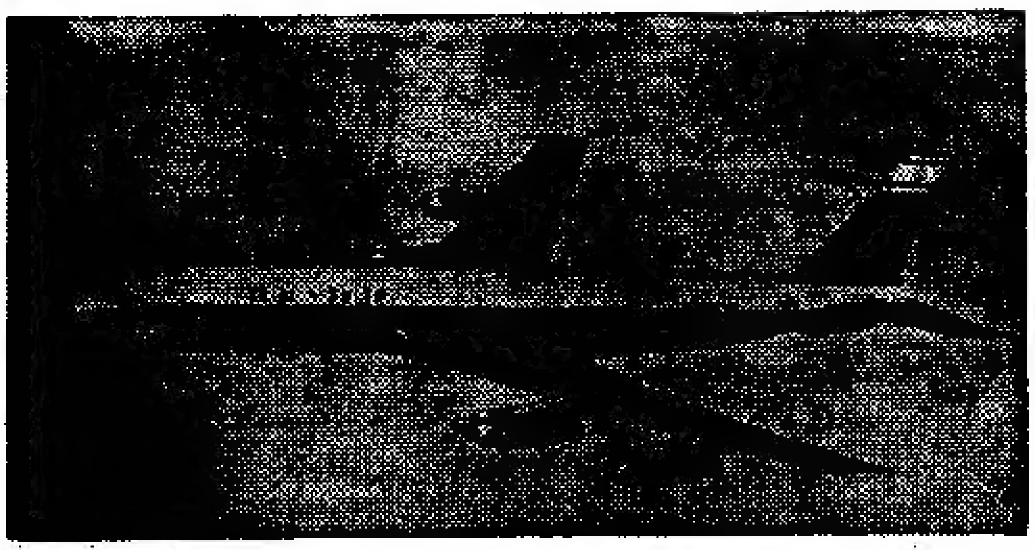

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At the annual Ambassador's Ball, under the distinguished patronage of His Excellency Yaacov Herzog, the Ambassador of Israel to Canada, and Mrs. Herzog, which took place in Beth Tzedec Synagogue, in Toronto, are, left to right: Mrs. Herzog; The Right Honourable Vincent Massey, the former Governor General of Canada; and Ambassador Herzog, the chairman. The Ball was sponsored by the Israel Bond Organization, of which Leon E. Weinstein is general chairman of the Bond Committee. Senator David A. Croll presented the 1961 Canada-Israel Friendship Award to Mr. Massey. This is an annual award bestowed upon the outstanding Canadian whose "contribution to friendship and understanding among the nations of the world has merited such recognition."

* * *

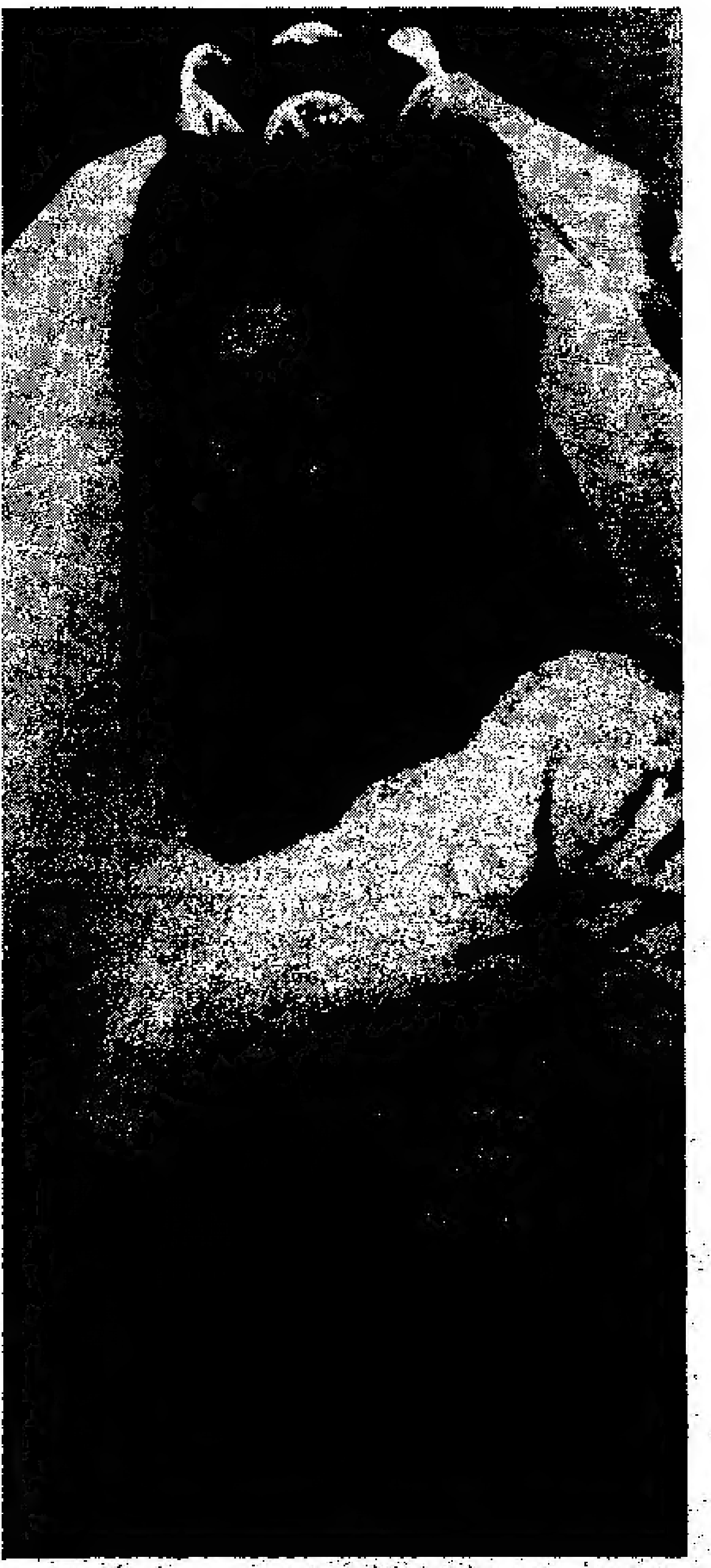
Barry Thomas, aged thirteen years, is the son of Mr. and Mrs. Jack J. Bernstein, 5736 Westluke Avenue, Montreal; brother of Susan Eleanor, aged eight years; and Sheryl Gail, six; grandson of Mr. and Mrs. Louis Udashkin, 5586 Clanranald Avenue; and of Mr. and Mrs. Max Bernstein, 4625 Plamondon Avenue.

Mrs. Murray Starkman, 6 Madoc Drive, Toronto, above, is the former Miss Sharon Milstein, daughter of Mr. and Mrs. Hyman Milstein, 67 Parkholme Road, London, England. Mr. Starkman is the son of Mr. and Mrs. Louis Starkman, 6 Madoc Drive.

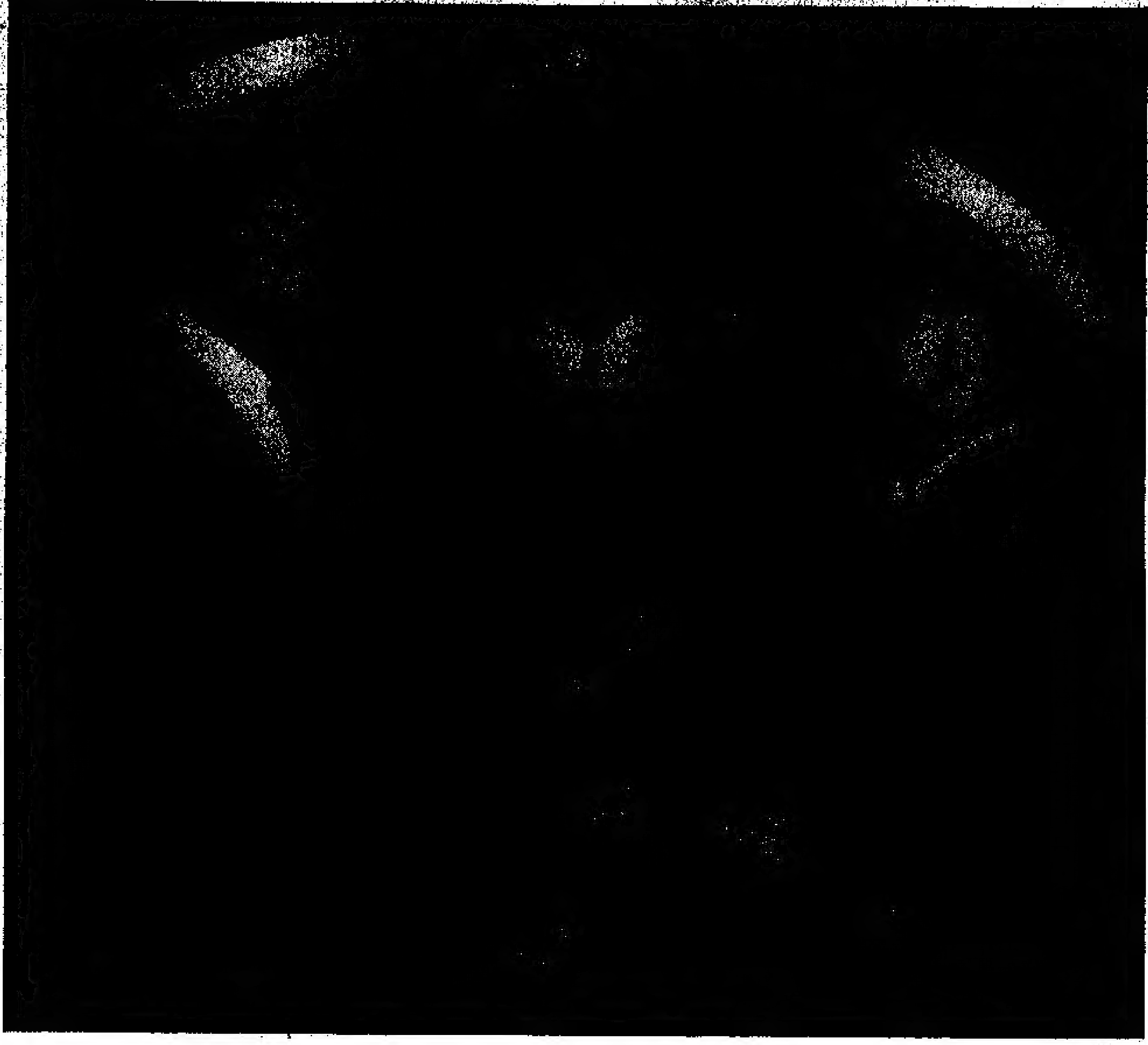
— Famous Studio

*

Mrs. Louis Zeldner, 43 Denmark Crescent, Toronto, right, is the former Miss Marilyn Kelson, daughter of Mr. and Mrs. Henry Kelson, 47 Shalimar Boulevard. Mr. Zeldner is the son of Mr. and Mrs. Philip Zeldner, 202 Rosemary Road.

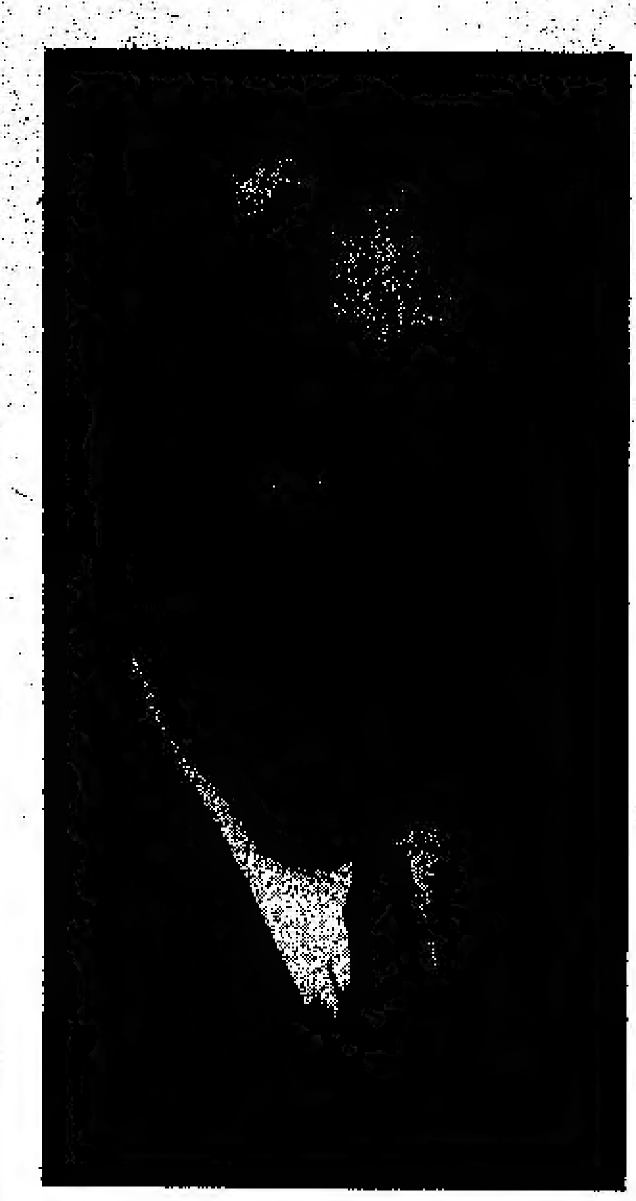


— Famous Studio

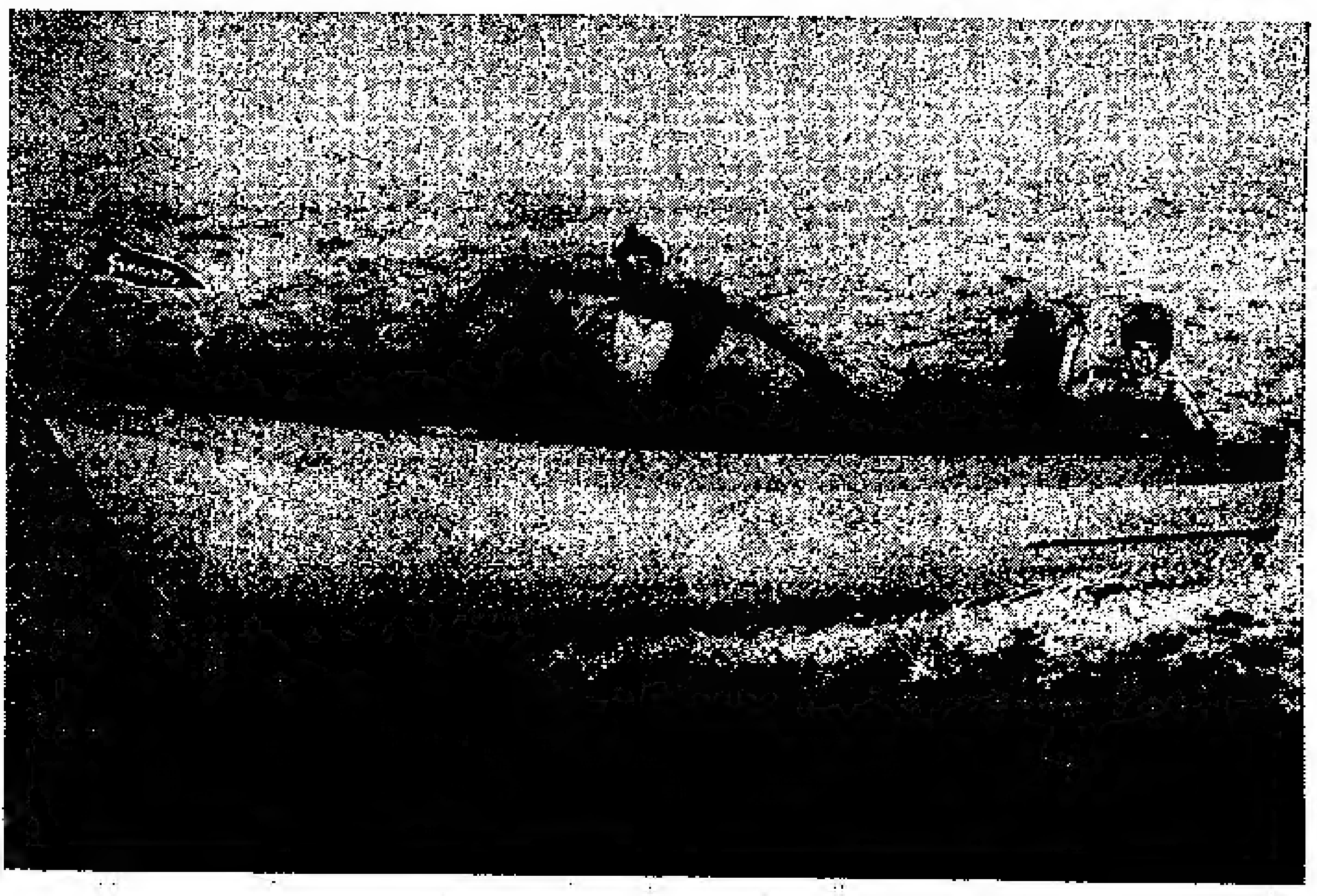


— David Bier

Lieutenant William Zaslowsky, formerly of 3846 Belanger Street, Montreal, aged thirty-one years, right, of HMCS Donnacona, Montreal Reserve Naval Division, is presented with a sword by Lieutenant Commander B. J. Lattimer, executive officer. Looking on is Commander R. O. Bell, commanding officer. The presentation was made to mark Lieutenant Zaslowsky's departure for an appointment at the Military Academy and Training School in Ghana with the Canadian Armed Forces Training Team. He was the only Reserve Naval officer in Canada to be selected for the post.



Sydney Herment, 212 Heath Street West, Toronto, above, is the treasurer of the Canadian Lawn Tennis Association. Mr. and Mrs. Herment have four sons: Peter, John, Adam, and Andrew.



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At the annual Ball of the Montreal Museum of Fine Arts, are: seated, from left to right: Mrs. Cecile Marcoux-Caille, 3003 Cedar Avenue; Mrs. Gerald Bronfman, 475 Roslyn Avenue; and Mrs. J. Bartlett Morgan, 3466 Peel Street. Standing, left to right, are Gerald Bronfman, and J. Bartlett Morgan.

— Posen

Photographed at the New Mount Sinai Hospital Women's Auxiliary annual Ball, given at Simpson's Arcadian Court, in Toronto, are, from left to right: Mesdames Noah Torno, 561 Avenue Road, founder of the New Mount Sinai Hospital Women's Auxiliary; Reuben Brown, 76 Heathdale Road, chairman of the Ball; and Henry Silverstein, 28 York Downs Drive, Auxiliary president.

— The Toronto Telegram

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The perfect evening has a Heavenly Glow: JASMINE* natural white mink, as elegant as Nature's finest galaxy, and only one of the bright stars of the EMBA* Great Twelve . . . the world's finest mink.

Officers of the Women's Auxiliary, of the Jewish General Hospital, in Montreal, are, seated, left to right: Mesdames Julius J. Block, 49 Sunnyside Avenue, honorary president; Myer Deitcher, 37 Roxborough Avenue, vice-president; Bernard J. Lande, 4333 Westmount Avenue, president; M. Lippman, 739 Wilder Avenue, recording secretary; Alfred N. Miller, 986 Dunsmuir Road, vice-president. Standing, left to right, are: Mesdames Sybil F. Lupovich, 4683 Grosvenor Avenue, corresponding secretary; M. I. H. Kaufmann, 4687 Bonavista Avenue, vice-president; Aubie Wolfe, 497 Mountain Avenue, vice-president.

— Photo Illustrations of Canada

Mrs. Michael Stern, 3880 Bathurst Street, Toronto, above, is the former Miss Sharon Beverley Polan, daughter of Mr. and Mrs. Samuel Polan, 203 Haddington Avenue. Mr. Stern is the son of Mr. and Mrs. Samuel Stern, 332 Rushton Road.

— Gilbert Studio

Mrs. Murray Rubin, 530 Douglas Avenue, Toronto, below, is the former Miss Tina Freeman, daughter of Mr. and Mrs. David Freeman, 530 Douglas Avenue. Mr. Rubin is the son of Mr. and Mrs. I. Lennick, 174 Major Street.

— Don King

Mrs. Larry Becker, 2500 Bathurst Street, Toronto, is the former Miss Rose Weber, daughter of Mrs. Mildred Weber, 2500 Bathurst Street, and the late David Weber. Mr. Becker is the son of Mr. and Mrs. Alfred Becker, 1606 Bathurst Street.

— Eaton's

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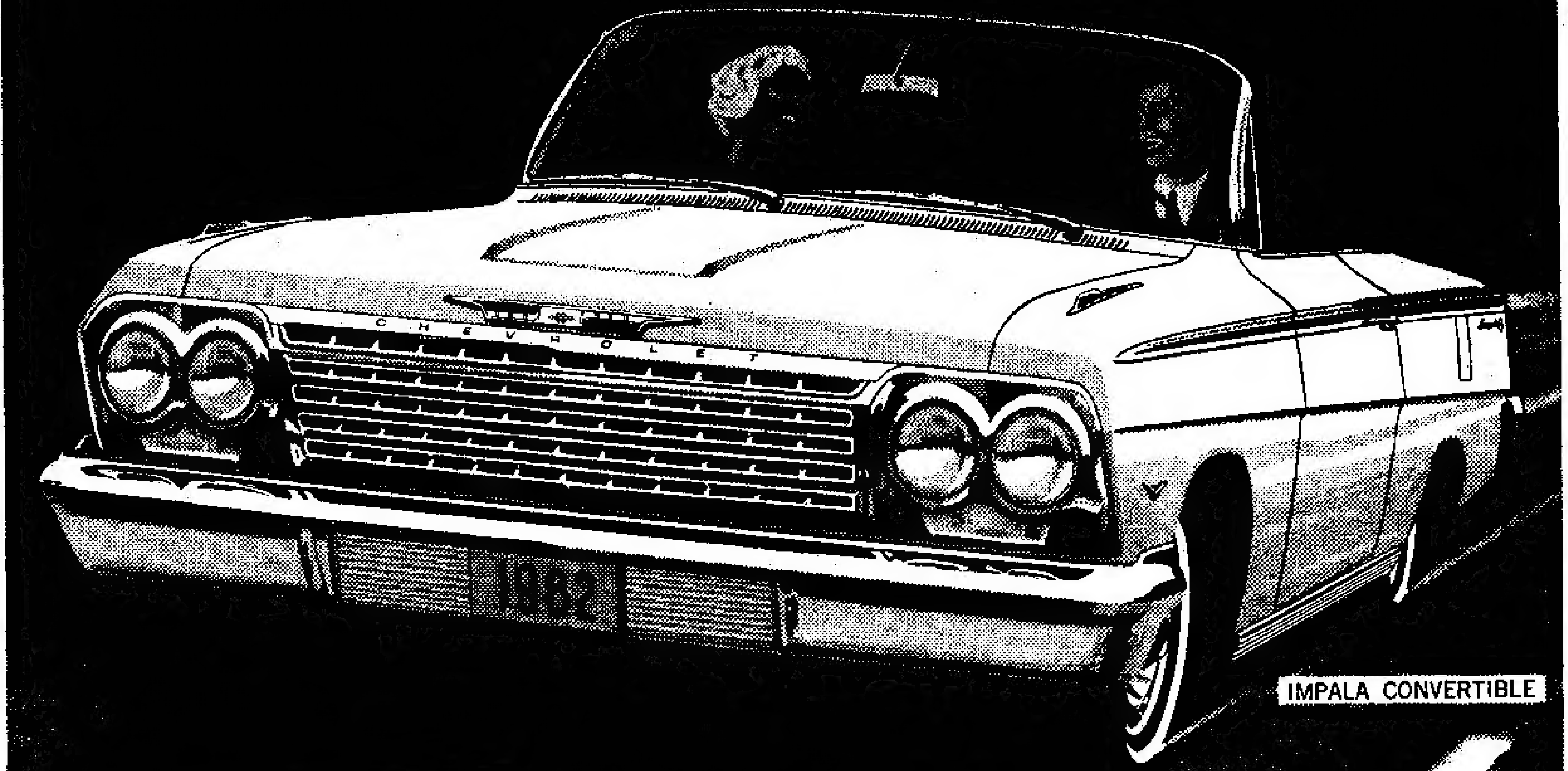

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Fourteen opportunities to choose right! Chevrolet delivers more of what you want — more power — more room — more features — more comfort on the road. It's just a matter of choice — fourteen choices and they're all right!

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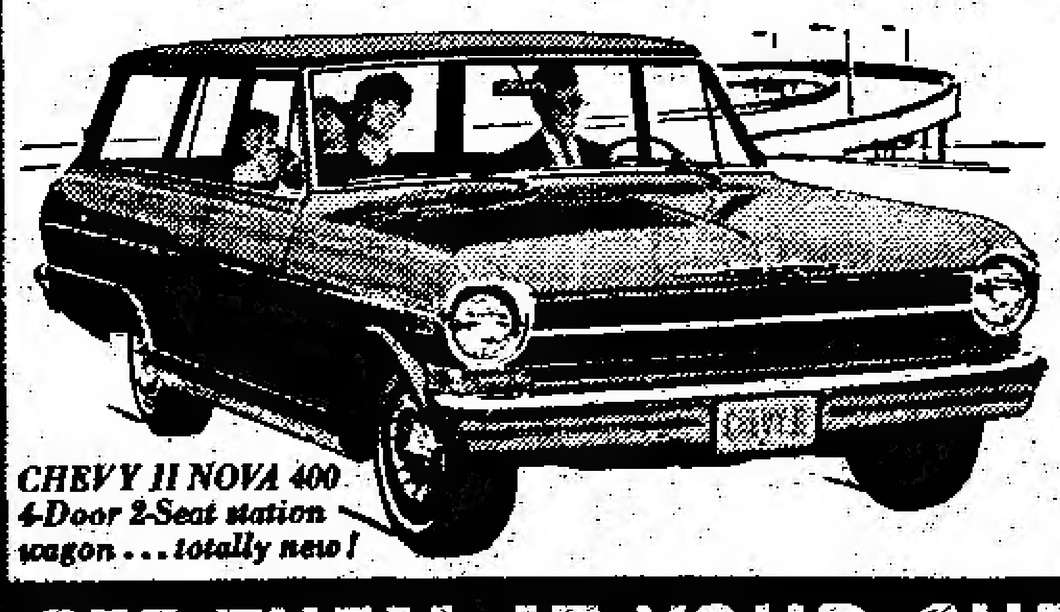
This is the car with the cats-paw traction — the one that corners on a dime, that leaps through the rough, tough going. But that's not all! There's style, comfort, dependability, economy — and a feeling of driving something special!



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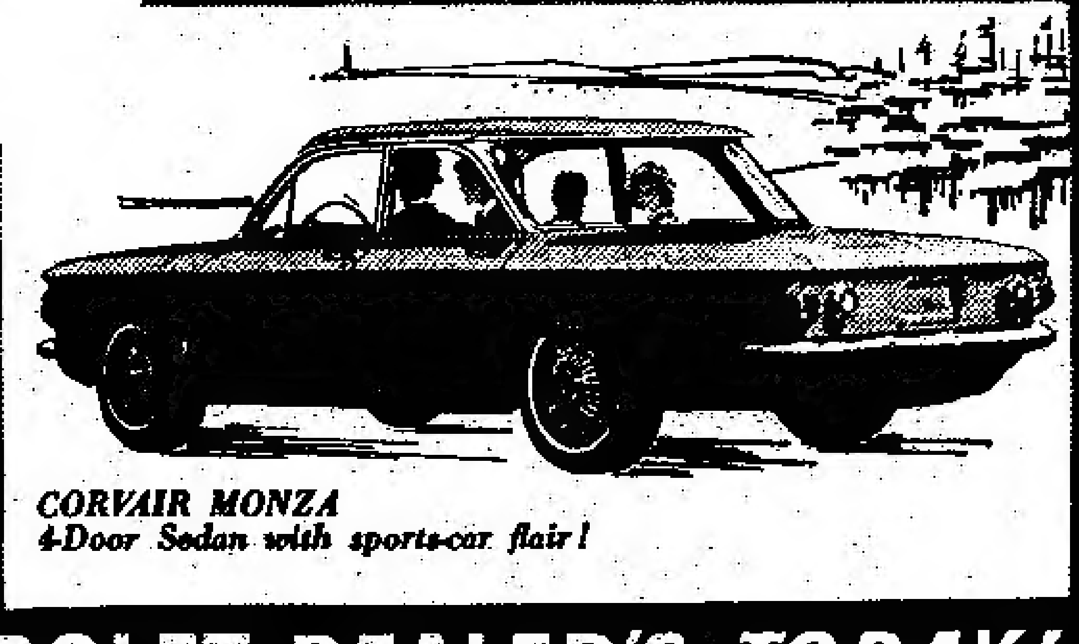

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SEE THEM AT YOUR CHEVROLET DEALER'S *TODAY!*

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In the receiving line at the Angels' Ball, annual event given by the National Council of Jewish Women at the Queen Elizabeth Hotel, in Montreal, were, left to right: Dr. Meyer Hendelman, 4300 Western Avenue; Mrs. Jacob Elkin, of Farnham, Quebec; Mrs. Aaron Schachter, 6 Douglas Avenue, president of National Council of Jewish Women, In Montreal; Senator David A. Croll, of Ottawa, Ont., and Toronto, Ont.; Mrs. Myer Hendelman, chairman of the Ball; and Mrs. Croll. Senator and Mrs. Croll were the guests of honour.

— Gazette Photo Service

* * *

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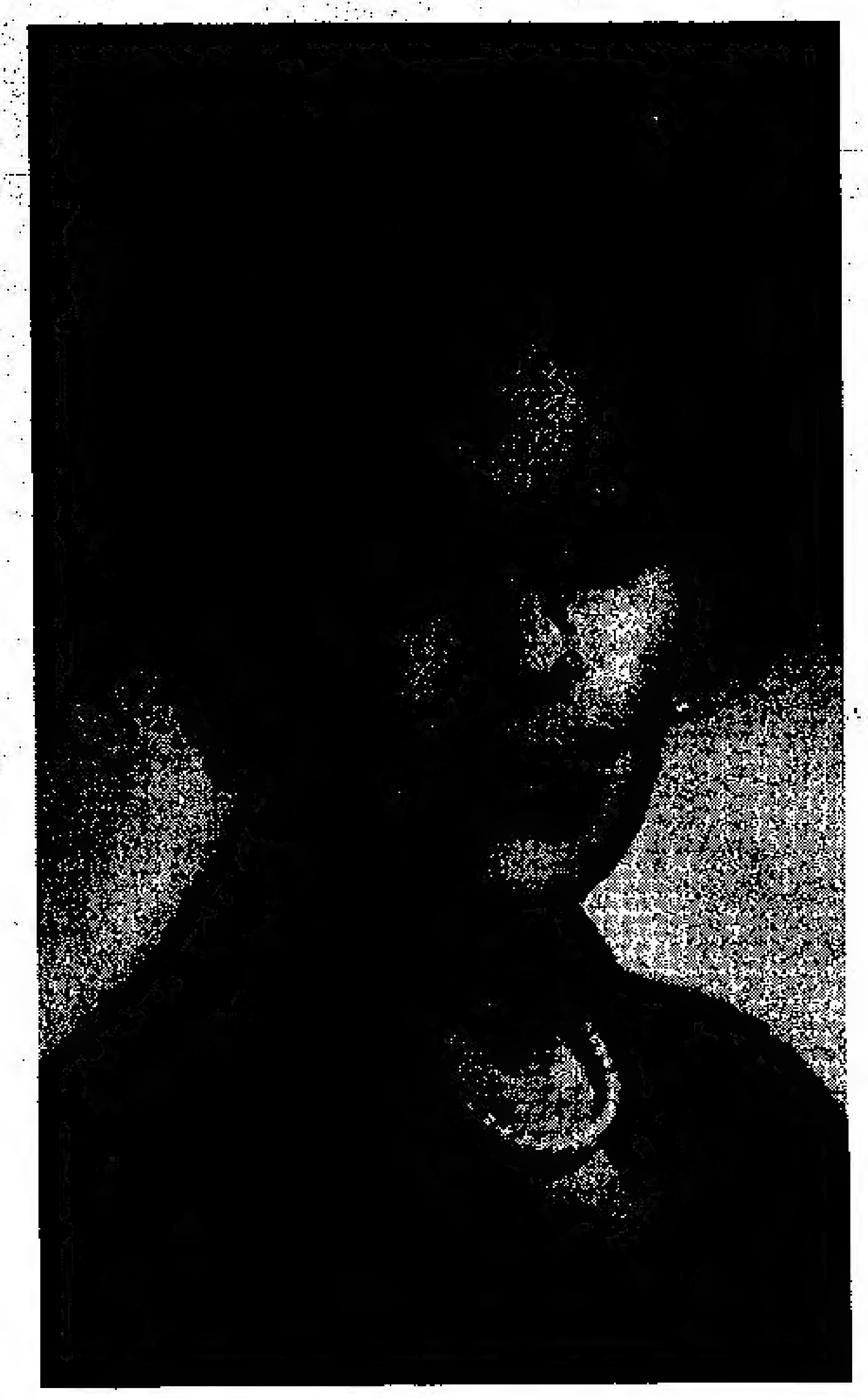

Mrs. Milton Eliasoph, 4683 Bonavista Avenue, Montreal, above, was chairman for the sixth Montreal Women's Community Conference. Mrs. Eliasoph is a board member of the Jewish Immigrant Aid Services; of the Jewish General Hospital; and of Family Counselling, of the Baron de Hirsch Institute. Mr. and Mrs. Milton Eliasoph have two daughters: Miss Marcia Eliasoph; and Ruth, aged fifteen years. Mrs. Eliasoph is the former Miss Sybil Rosenbloom, daughter of Mrs. Rebecca Rosenbloom, 4851 Cote St. Luc Road.

— Drummond Photos

Mrs. Michael Wilansky, 6950 Fielding Avenue, Montreal, below, is the former Miss Marion Roth, daughter of Mr. and Mrs. Morris Roth, 255 Dufferin Road. Mr. Wilansky is the son of Mr. and Mrs. Michael Wilansky, 6950 Fielding Avenue.

— Drummond Photos

Mrs. Martin Binstock, 586 Lawrence Avenue West, Toronto, above, is the former Miss Claire Shooman, daughter of Mr. and Mrs. Bernard Shooman, 1035 Eglinton Avenue West. Mr. Binstock is the son of Mr. and Mrs. Morris Binstock, 2895 Bathurst Street.

— Famous Studio

When love comes in the door, does good sense go out the window? Not necessarily. Consider the discriminating family man enamored of the new Jaguar 3.8 Sedan as his wisest choice in Jaguars. In so choosing, he is actually twice blessed, in that he gains the spaciousness and comfort of a family sedan, as well as these advantages: dramatic acceleration, sizzling performance, superb handling, and the most advanced automotive engineering on the road today. By all means, see the new Jaguar 3.8 Sedan.

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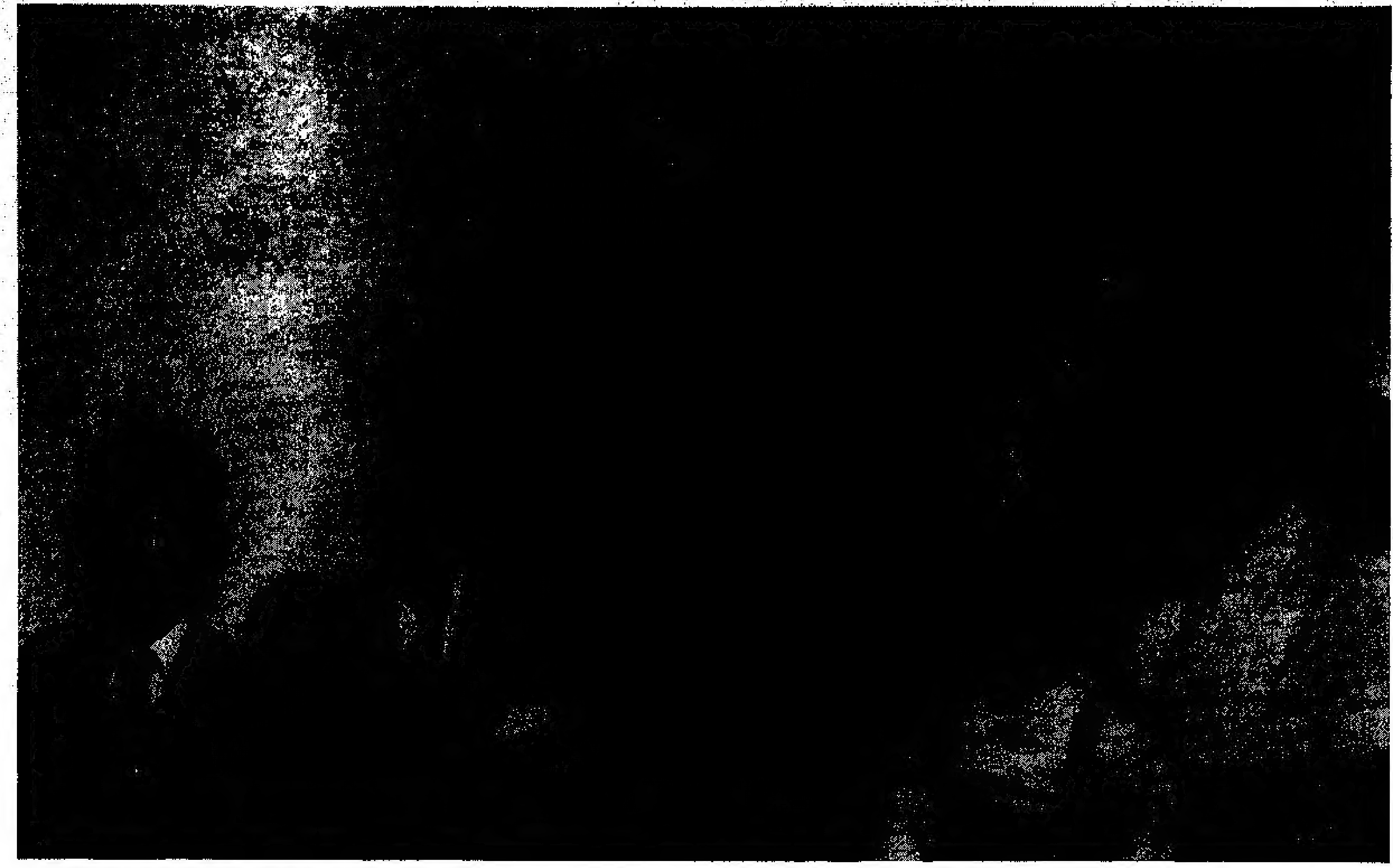
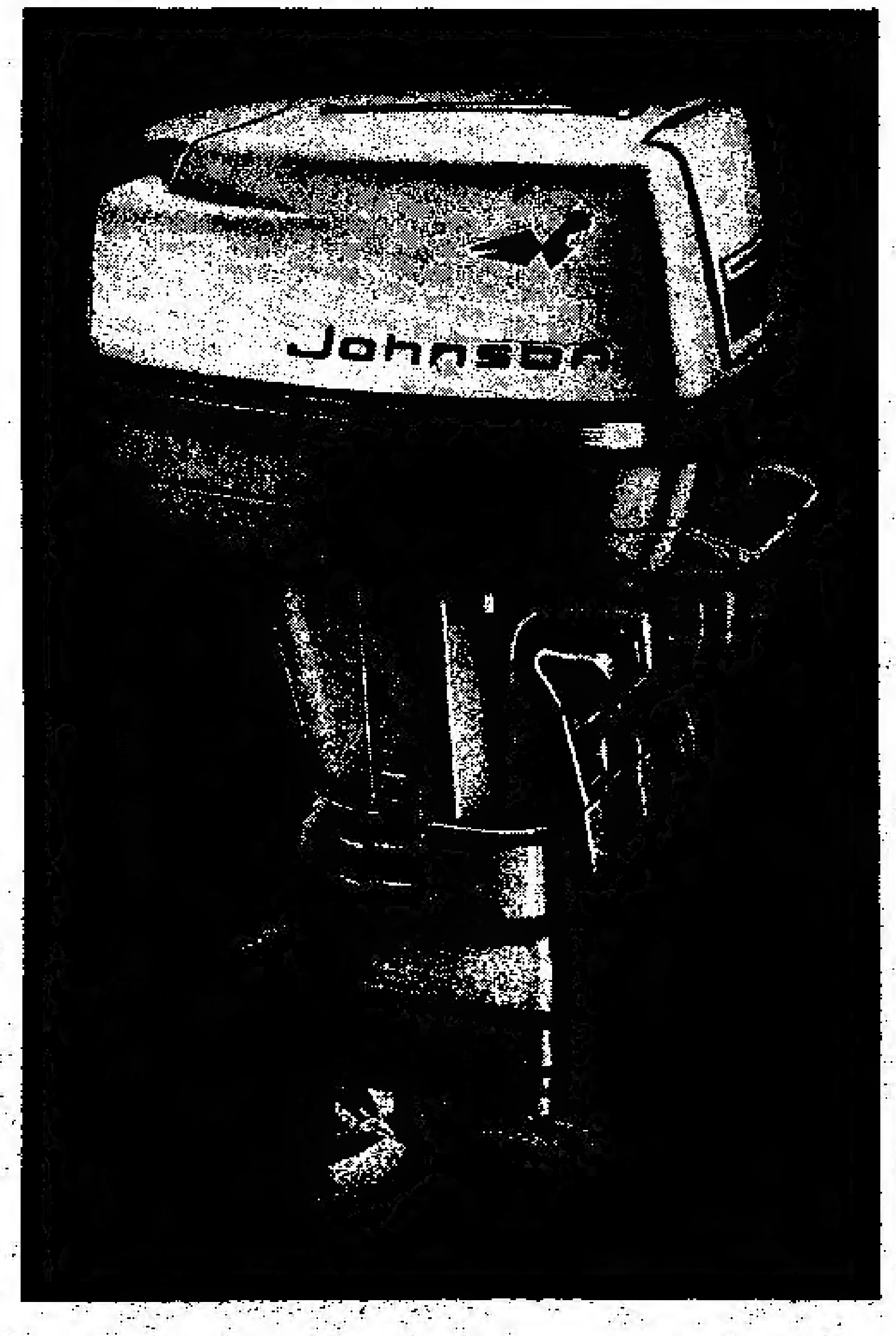


Mr. and Mrs. Samuel Levy, 4431 Circle Road, Montreal, and their children: Ronald, aged eight years; Phillip, eleven; Richard, thirteen; and Bobby, fourteen months; grandchildren of Mr. and Mrs. Max Weissler, 4936 Jean Brillant Avenue.

— Ballard and Jarrett



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There's a dependable '62 Sea-Horse to match your kind of boating fun and your size of budget. The mighty Electramatics, V-75 and 40 hp—thrifty new 28 hp—and the slim, low-cost compacts, 18, 10 and 5½ hp.

See your Johnson Dealer, find out which Sea-Horse Johnson built for you. With almost a thousand dealers across Canada, service is never a problem when you own a Johnson.

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Mrs. Mervin Waxman, 6425 Baily Road, Montreal, left, is the former Miss Elaine Steeris, daughter of Mrs. Polly Steeris, 6425 Baily Road, and of the late Max Steeris. Mr. Waxman is the son of Mrs. Sonia Waxman, of Laval West, and the late Harry Waxman.
— Perl's and Friedman

Mrs. Irving Shapiro, 4957 Jean Brillant Avenue, Montreal, below, is the former Miss Barbara Weber, daughter of Sol W. Weber, Q.C., and Mrs. Weber, 741 Stuart Avenue. Mr. Shapiro is the son of Mr. and Mrs. Isaac Shapiro, 4957 Jean Brillant Avenue. Mrs. Irving Shapiro is a graduate of McGill University with a Bachelor of Arts degree. Mr. Shapiro is a graduate of McGill University in the Faculty of Arts, and received a Master of Law degree at the University of Montreal.
— Drummond Photos

Mrs. John Bennett Livingstone, of Boston, Mass., above, is the former Miss Helaine Schwartzman, daughter of Dr. and Mrs. Jacob C. Schwartzman, 4572 Michel Bibaud Street, Montreal. Dr. Livingstone is the son of the late Mr. and Mrs. Victor E. Livingstone of Providence, Rhode Island.
— Bradford Bachrach

Mrs. Stephen Levy, 838 Plymouth Avenue, Montreal, right, is the former Miss Brenda Helmann, daughter of Mr. and Mrs. Louis Helmann, 4850 Cote St. Luc Road. Mr. Levy is the son of Mr. and Mrs. Morris Levy, 690 Aberdeen Avenue.
— Hy Welt

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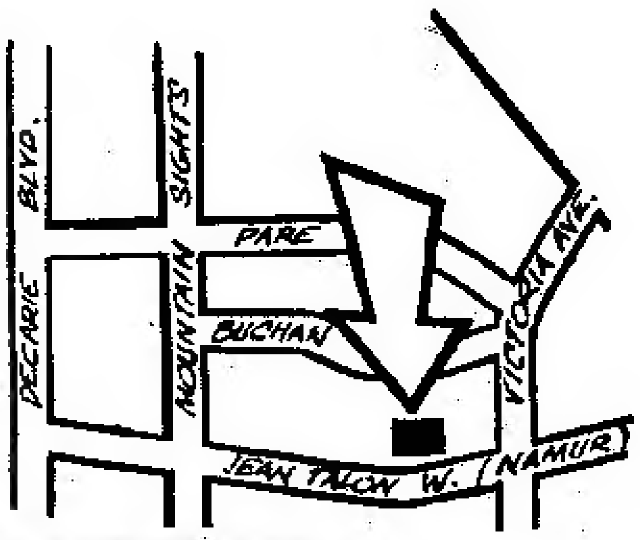

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Left to right, are: Mesdames Edward Bronfman, 67 Forden Crescent, chairman of the Young Women's Division, of the Montreal 1962 Youth Aliyah Campaign; William Aronoff, 4040 Vendome Avenue, Chapter control chairman; and Bernard Issenman, 21 Gordon Crescent, publicity chairman.

— Photo Illustrations of Canada

◆ ◆ ◆ ◆

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LALIQUE
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Instinct with beauty . . . sparkling with light . . . at good stores the world over, there is a very wide choice of superbly designed and magnificently executed crystalware, produced by those master craftsmen of France —

SOLD IN THE MOST EXCLUSIVE SHOPS IN YOUR CITY.

At the thirty-sixth anniversary donor dinner of the Pioneer Women, given at Beth Sholom Synagogue, in Toronto, were: Mrs. Harold Tobias, 22 Creston Road, Council chairman; and Mrs. A. Zeldin, 24 Robbie Avenue, donors general convener.

— Toronto Star

◆ ◆ ◆

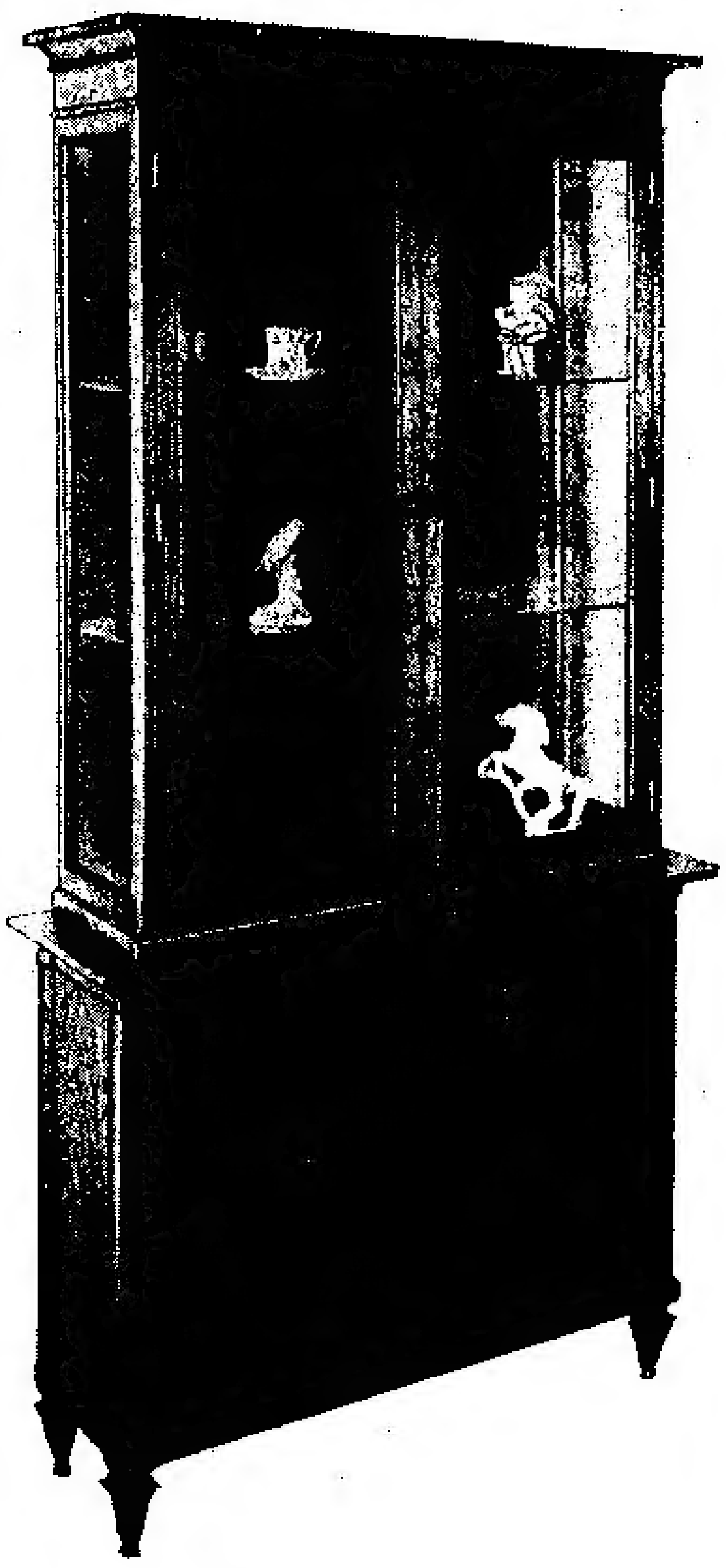
Mrs. Allan Young, 320 Tweedsmuir Avenue, Toronto, above, is the former Miss Adrienne Kline, daughter of Mrs. Constance Kline, of Calgary, Alta., and the late Isaac Kline. Mr. Young is the son of Mr. and Mrs. Henry Young, 12 Casimier Avenue.

— Dan King

◆ ◆ ◆

Mrs. Gordon Henry Roston, of New York, left, is the former Miss Margo Freiman, daughter of Mr. and Mrs. Lawrence Freiman, of Rockcliffe Park, Ottawa, Ont. Mr. Roston is the son of Mrs. Reva Roston, of New York, and the late Philip Roston. Mr. Freiman is the president of the Zionist Organization of Canada.

— John Joosten Photo



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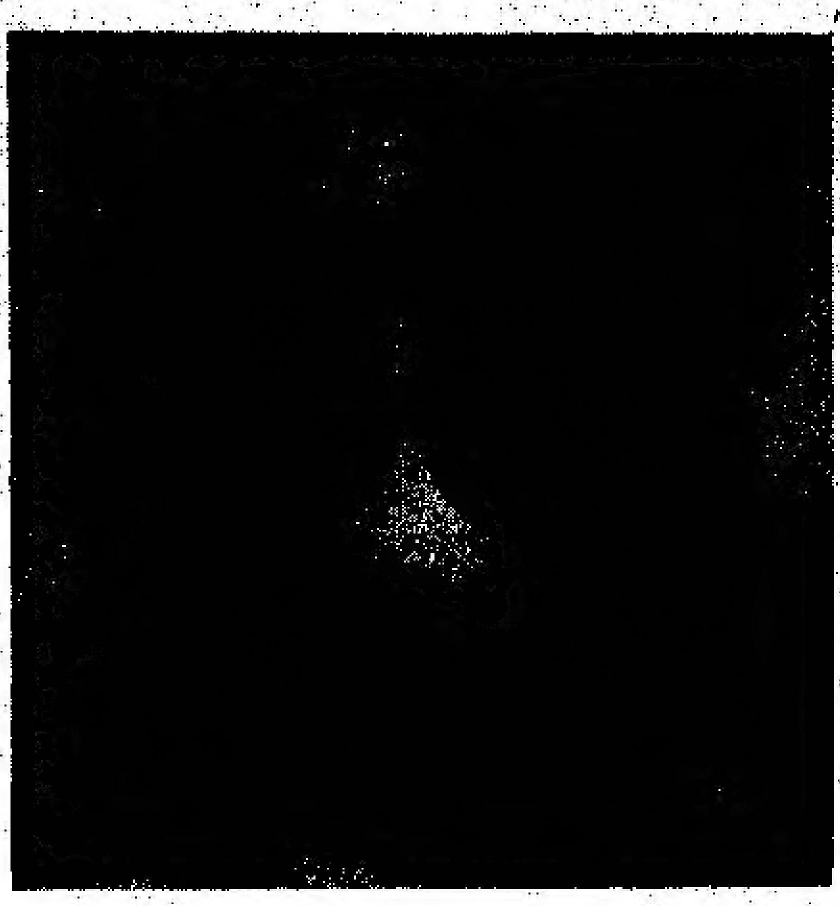


Michael Jeffrey, aged five and one-half years; and Jay Howard, two and one-half, left, are the children of Mr. and Mrs. Ralph Feigen, 289 Betty Ann Drive, Toronto; grandchildren of Mr. and Mrs. Samuel Silver, 91 Allingham Gardens; and of Mr. and Mrs. Morris Feigen, 122 Dunblaine Avenue; great-grandchildren of Mr. and Mrs. Louis Eichler, 3560 Bathurst Street.

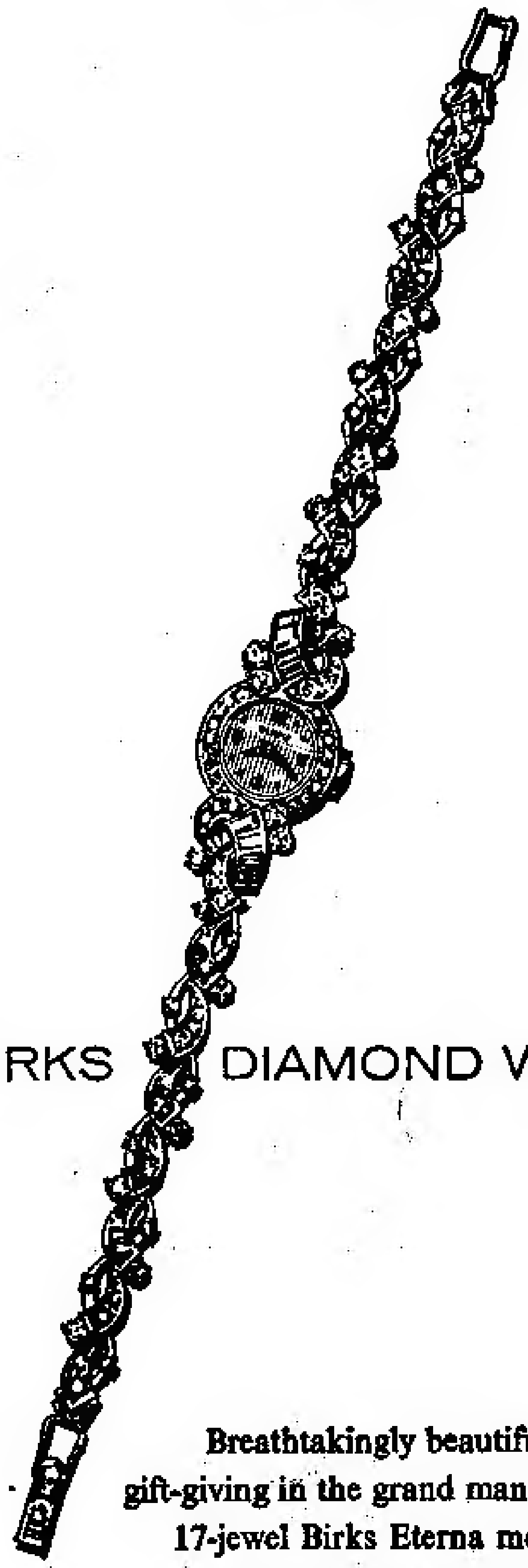
— Morrison Studio

* * *

Mrs. Sigo Ellner, 4904 Dornal Avenue, Montreal; and her children, Carl, aged two years; and Susan, then aged two months

— Ballard and Jarrett

BIRKS



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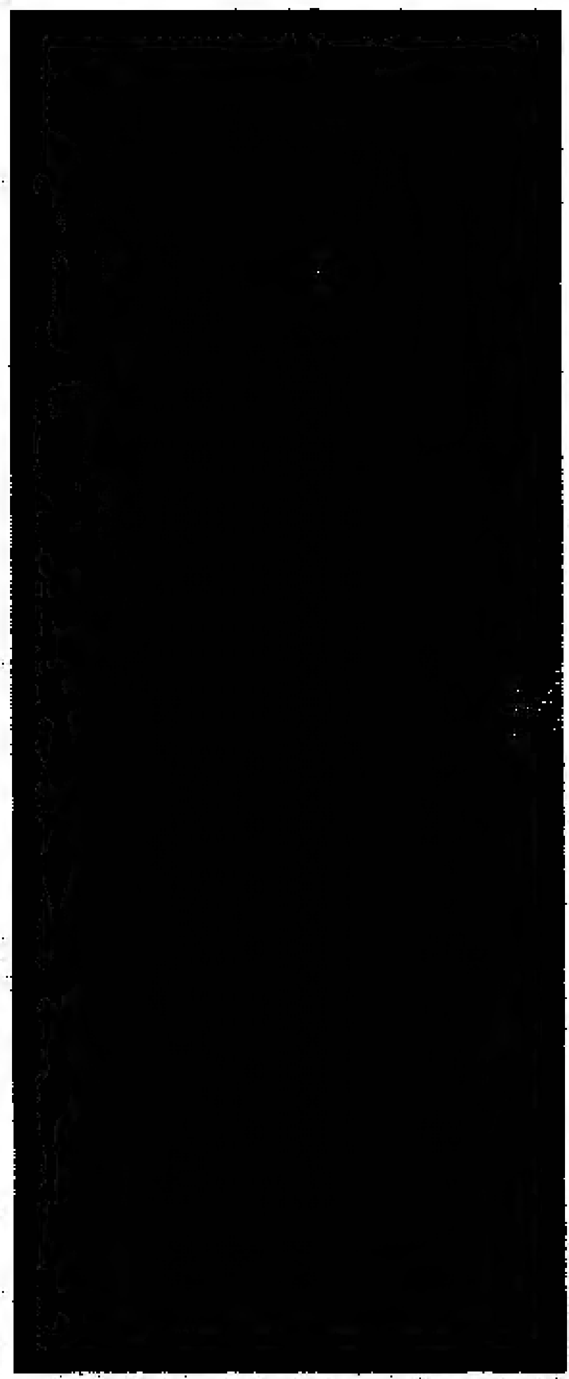
gift-giving in the grand manner.
17-jewel Birks Eterna movement,
platinum case and bracelet.
2,500.00

BIRKS
JEWELLERS

Mrs. Gerald S. Green, 56 Albany Avenue, Toronto, above, is the former Miss Lorraine Finkelstein, daughter of Mr. and Mrs. Harry Finkelstein, 54 Albany Avenue. Mr. Green is the son of Mr. and Mrs. Allen Green, 2420 Keele Street.

— Dale Studio

* * *

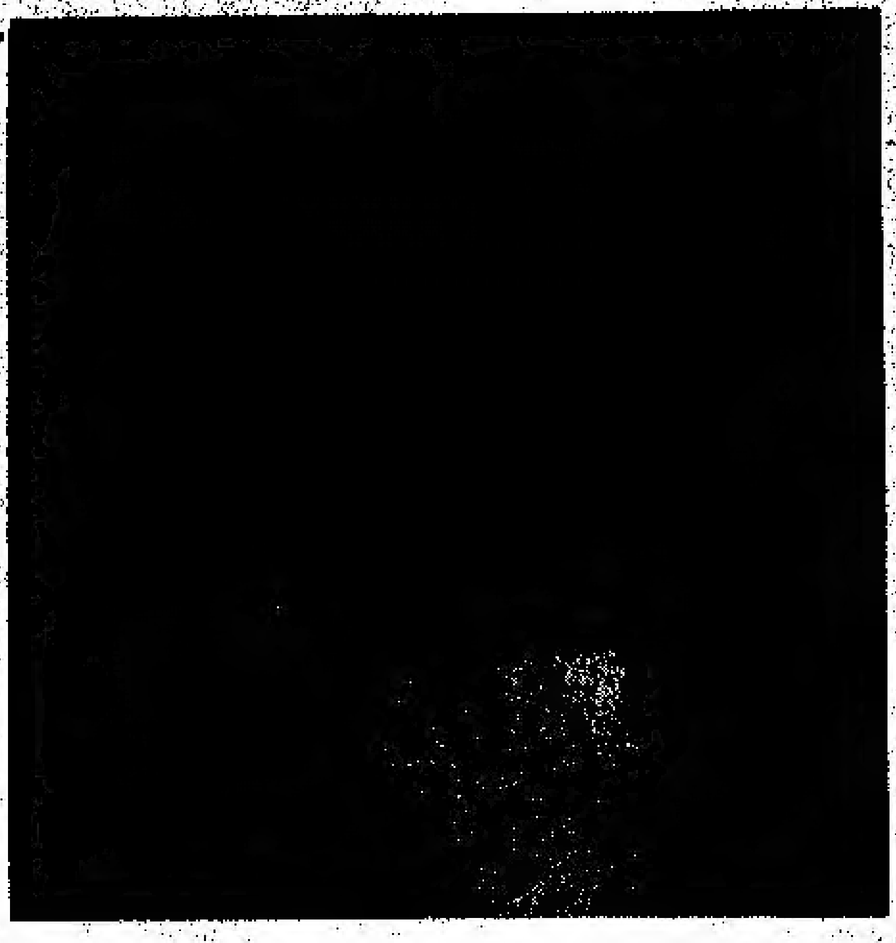


— Dan King Photo

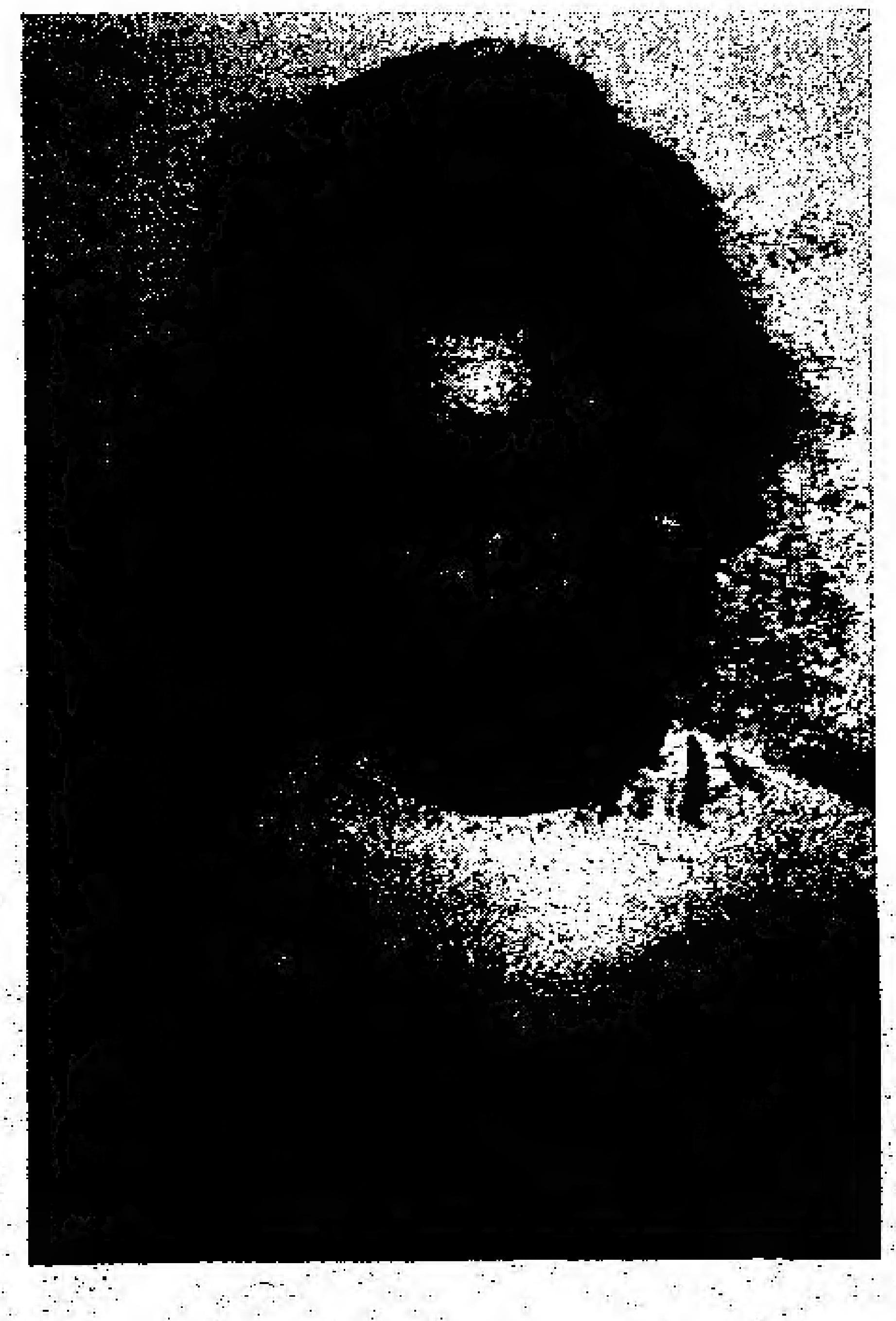
Mrs. Ian Irving Reber, 2515 Bathurst Street, Toronto, left, is the former Miss Janet Edith Klebanoff, daughter of Mr. and Mrs. Norman Klebanoff, 24 Dewbourne Avenue; granddaughter of Mr. and Mrs. B. Samuel Klebanoff, 17 Roberta Drive; and of Mrs. Lily Krasnow, of Montreal, Que., and the late Jacob Krasnow. Mr. Reber is the son of Mr. and Mrs. Max Reber, 22 Lady York Avenue.

Mrs. Neal Miretchnick, 2170 Scott Street, Montreal, left, is the former Miss Gertrude Adele Libman, daughter of Mr. and Mrs. Hyman Libman, 551 Tait Street. Mr. Miretchnick is the son of Mr. and Mrs. T. Miretchnick, 2400 Noel Street.
— Peri's and Friedman

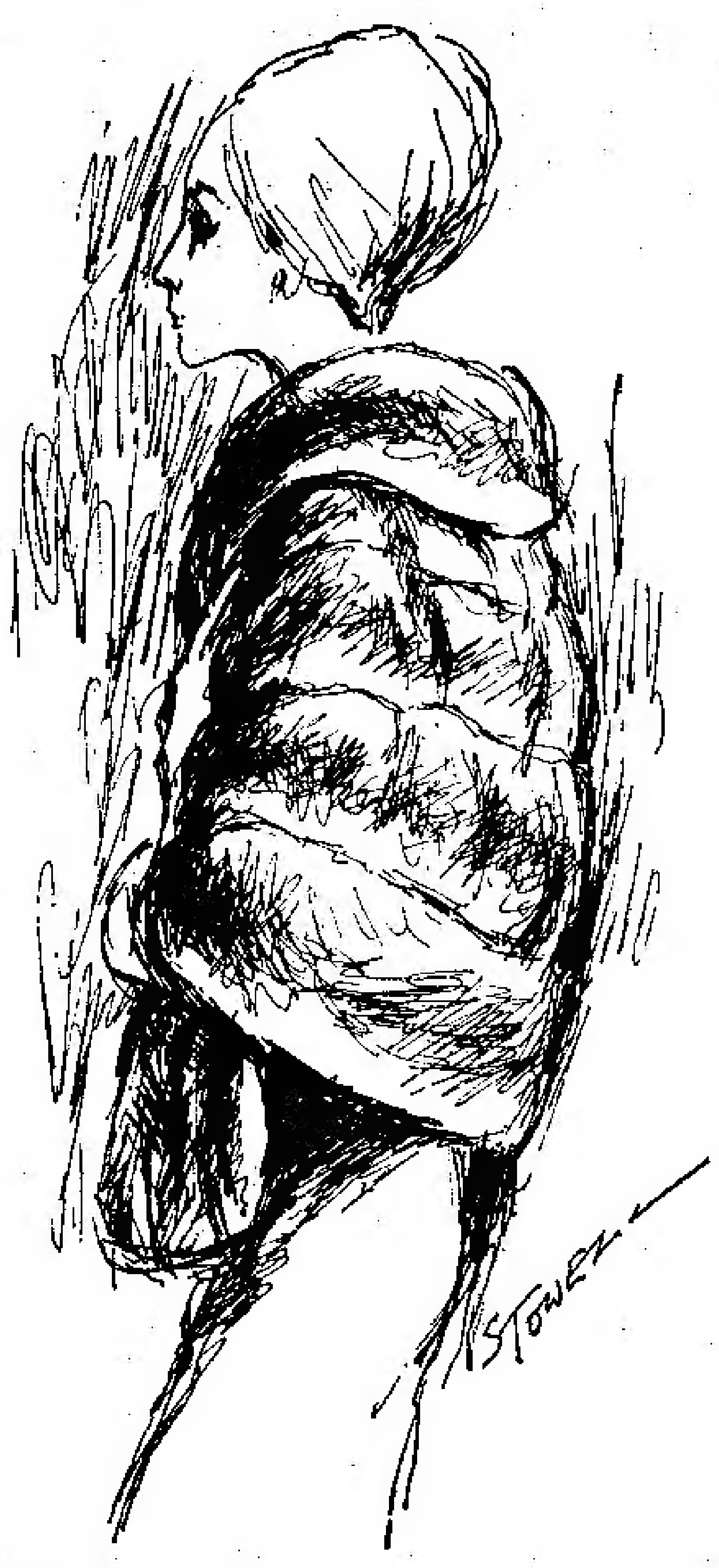
Mrs. Arthur Howard Stampleman, 4800 Cote des Neiges Road, Montreal, right, is the former Miss Nancy Susan Scott, daughter of Mr. and Mrs. George Scott, 3980 Cote des Neiges Road. Mr. Stampleman is the son of Mr. and Mrs. Joseph Stampleman, 3766 Grey Avenue.
— Gaby Photo



Mrs. Samuel William Grossman, 56 Thorncliffe Park Drive, Toronto, right, is the former Miss Linda Susan Sky, daughter of Mr. and Mrs. Jack Sky, 127 Elm Ridge Drive. Dr. Grossman is the son of Mr. and Mrs. Max Grossman, 23 Baycrest Avenue.
— Eaton's



Betty, aged sixteen months, left, is the daughter of Mr. and Mrs. David Dunn, 5517 King George Avenue, Montreal; granddaughter of Mr. and Mrs. R. Dunn, 3600 Linton Avenue; and of J. Wellen, 5592 Clanranald Avenue, and the late Mrs. Betty Wellen.
— Tante Liane Studio



It's Spring . .

Time for a Mink from H.R.

A stole of magnificent Emba* Autumn Haze Mink, the design a thing of beauty, with let-out skins horizontally worked. The fur, of course, is of matchless H.R. quality. This, from our new collection . . . 950.00.

*Mutation Mink Breeders

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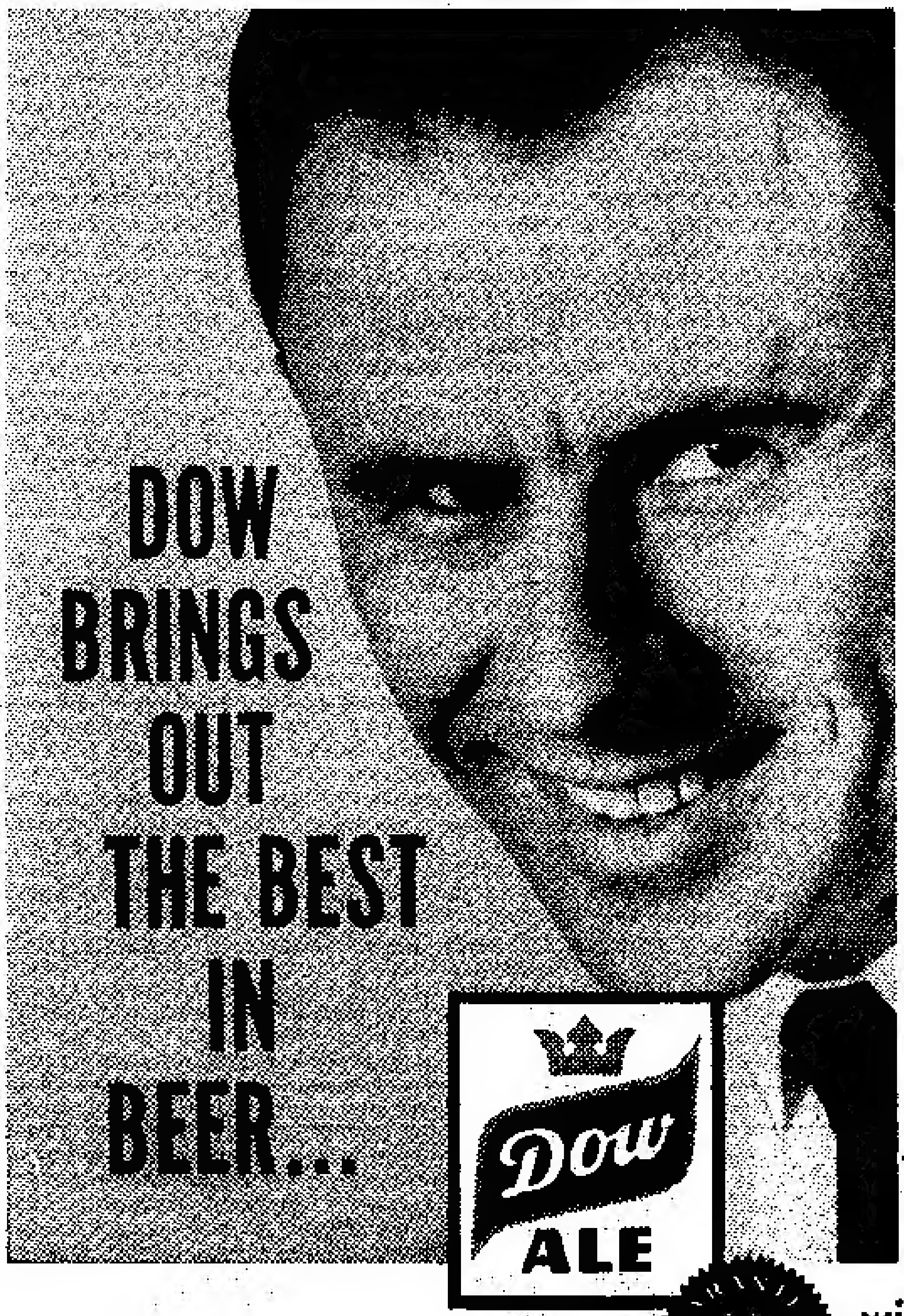
144 Bloor Street West . . Toronto
Sherbrooke at Mountain . . Montreal

Guests of honor at the annual Ball given by the Women's Auxiliary of the Reddy Memorial Hospital, at the Windsor Hotel in Montreal were: Mayor J. C. Cushing, of Westmount, and Mrs. Cushing. Seated, left to right, are: Mayor Cushing, Mrs. George Marler, honorary patron; Mrs. Cushing, and The Honourable George Marler, honorary patron. Standing, left to right: J. M. Thompson, president of the Hospital; Mrs. Thompson; Mrs. Oscar Nutik, Ball chairman; Dr. Nutik; Mrs. Berne, president of the Women's Auxiliary; and Dr. Maurice Berne.

— Gazette Photo Service



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inspiration and joy into your
home and happiness
be yours throughout the year

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with MULTI-BLENDING

Mrs. Nathan Columbus (nee Sheila Mars), 1555 McGregor Street, Montreal, above, graduated from Sir George Williams University with a Bachelor of Arts degree. She is now attending McGill University in the Faculty of Social Work. Mrs. Columbus is the daughter of Mr. and Mrs. B. Mars, 5022 Cote des Neiges Road. Mr. Columbus is the son of Mr. and Mrs. A. Columbus, of Tel Aviv, Israel.

Arthur Elliot, aged thirteen years, below, is the son of Mr. and Mrs. Jack Pickard, 4894 Mira Road, Montreal; brother of Harvey Pickard; and of Dianne Naomi, aged fifteen years; grandson of the late Mr. and Mrs. Louis Pickard; and of the late Mr. and Mrs. H. S. Berenston.

— Drummond Photos

Mrs. Philip Jerry Singerman, 2740 Darlington Place, Montreal, left, is the former Miss Marilyn Frances Schechtman, daughter of Mr. and Mrs. Hyman Schechtman, 5347 Jeanne Mance Street. Mr. Singerman is the son of Mr. and Mrs. Irving Singerman, 806 McEachran Avenue.
— Perl's and Friedman

Mrs. Henry Werner, 2415 Westhill Avenue, Montreal, right, is the former Miss Shirley Suzie Lang, daughter of Mr. and Mrs. Emil Lang, 2413 Westhill Avenue. Mr. Werner is the son of Mr. and Mrs. Sholem Werner, 5399 Coolbrook Avenue.
— Perl's and Friedman

PASSOVER GREETINGS

On this festival, the members of the Irving Riddell agency of the London Life send cordial greetings to their friends.

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Leslie Bell, C.L.U.
William Bell
Louis Capelovitch
Leonard Copoloff
Ralph V. Cummings
Sidney H. Flanders, C.L.U.
Irving Halpert
Seymour Issenman, C.L.U.
Gerald Kaxenel, C.L.U.
Arthur King
Rupert Lazarus, C.L.U.
Joe Officer
Seymour J. Rosen, C.L.U.
Sam Rubin

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R. L. Low, Branch Secretary

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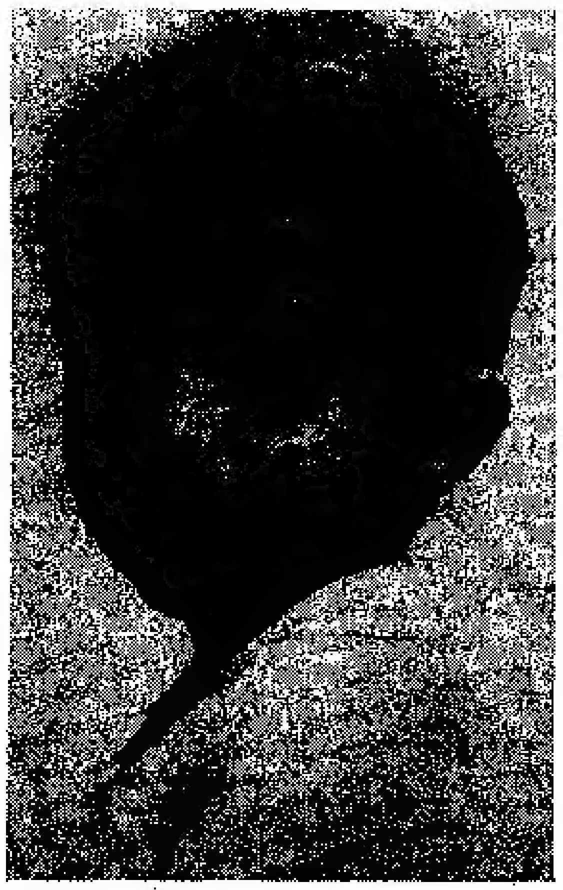
Montreal Youth Aliyah Campaign chairmen were, left to right: Mesdames Gerry Cohen, 74 Gordon Crescent, car pool; Bert Nathan, 6610 Westbury Avenue, allocations; Charles Schaffer, 6525 Wilderton Avenue, hospitality; Julius Briskin, 134 Finchley Road, prospects.



Richard Jeffrey, aged three years, above; and Wendy Lynn, fifteen months, below, are the children of Mr. and Mrs. Barry Haberman, 64 Rollscourt Drive, Toronto; grandchildren of Mr. and Mrs. Arthur Caplan, 635 Brier Hill Avenue; and of Mr. and Mrs. Maurice Haberman, 10 Brookview Drive; great-grandchildren of Mr. and Mrs. Arthur Cohen, 200 Rosemary Road; Mr. and Mrs. Isadore Caplan, 561 Avenue Road; and of Mrs. Anne Haberman, 379 Grace Street.

— D. Richard Houlding

JOY

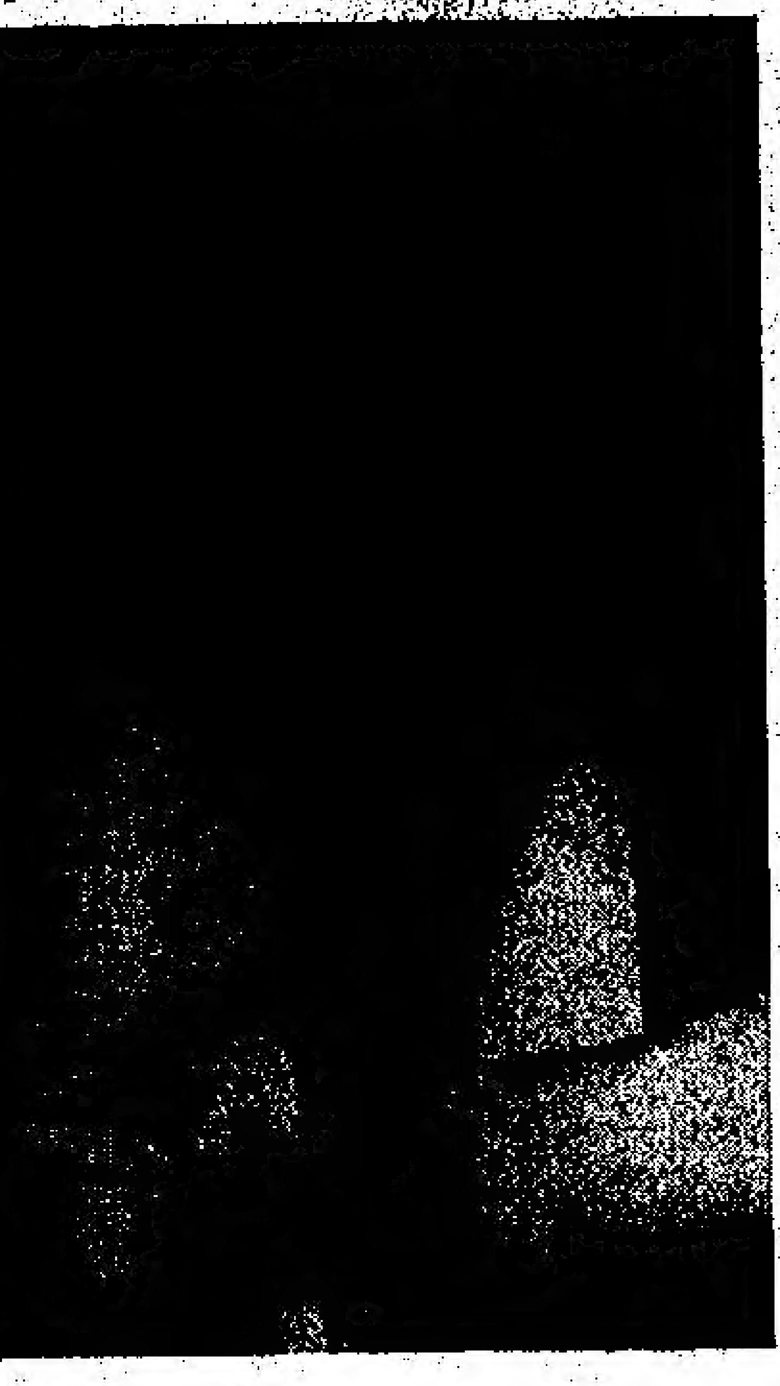
JOY

PARFUM DE JEAN PATOU

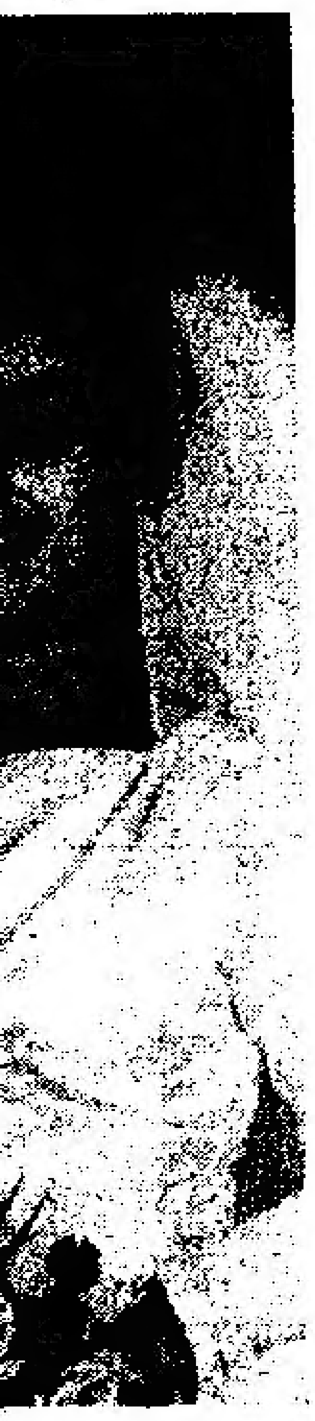
Mrs. Marvin Bernstein, 525 Chaplin Crescent, Toronto, below, is the former Miss Sandi Susan Schwartz, daughter of Mr. and Mrs. Sam Schwartz, 38 Aldburn Road. Mr. Bernstein is the son of Mr. and Mrs. Harry Bernstein, 114 Major Street.

— Dan King

Miss Jeanine Feinschneider, far left, daughter of Dr. and Mrs. I. L. Feinschneider, 2140 College Street, Montreal, graduated from McGill University with a Bachelor of Science degree. She is continuing her studies at Macdonald College School for Teachers. She was a member of Hillel Foundation; of the Pre-Medical Society; and member of the Psychology Club.



Mrs. Morton Draneff, of Brooklyn, N. Y., left, the former Miss Linda Silver, daughter of Mr. and Mrs. George J. Silver, 36 Pinewood Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Arts Degree in Modern History. She was Public Service Debates director; and then vice-president of the University of Toronto Debating Union; belonged to Hillel Foundation; was editor of the Hillelite; assistant editor of Reflection; in the Model Parliament; won a Hillel Gold Key; and a University College Honour Award. She is the sister of Martin Silver, 6 Meadowbrook Road. Mr. Draneff is the son of Mrs. Bessie Draneff, of Brooklyn, N. Y., and the late Samuel Draneff.



Mrs. Sheldon Luftspring, 45 Faywood Boulevard, Toronto, left, is the former Miss Gloria Hoffman, daughter of Mrs. Anne Hoffman, 123 Dynevor Road, and the late Meyer Hoffman. Mr. Luftspring is the son of Mr. and Mrs. Alexander Luftspring, 763 Lawrence Avenue West; grandson of Mrs. Doris Spring, of Toronto; and of Mrs. Pauline Glassberg, of Toronto.

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5

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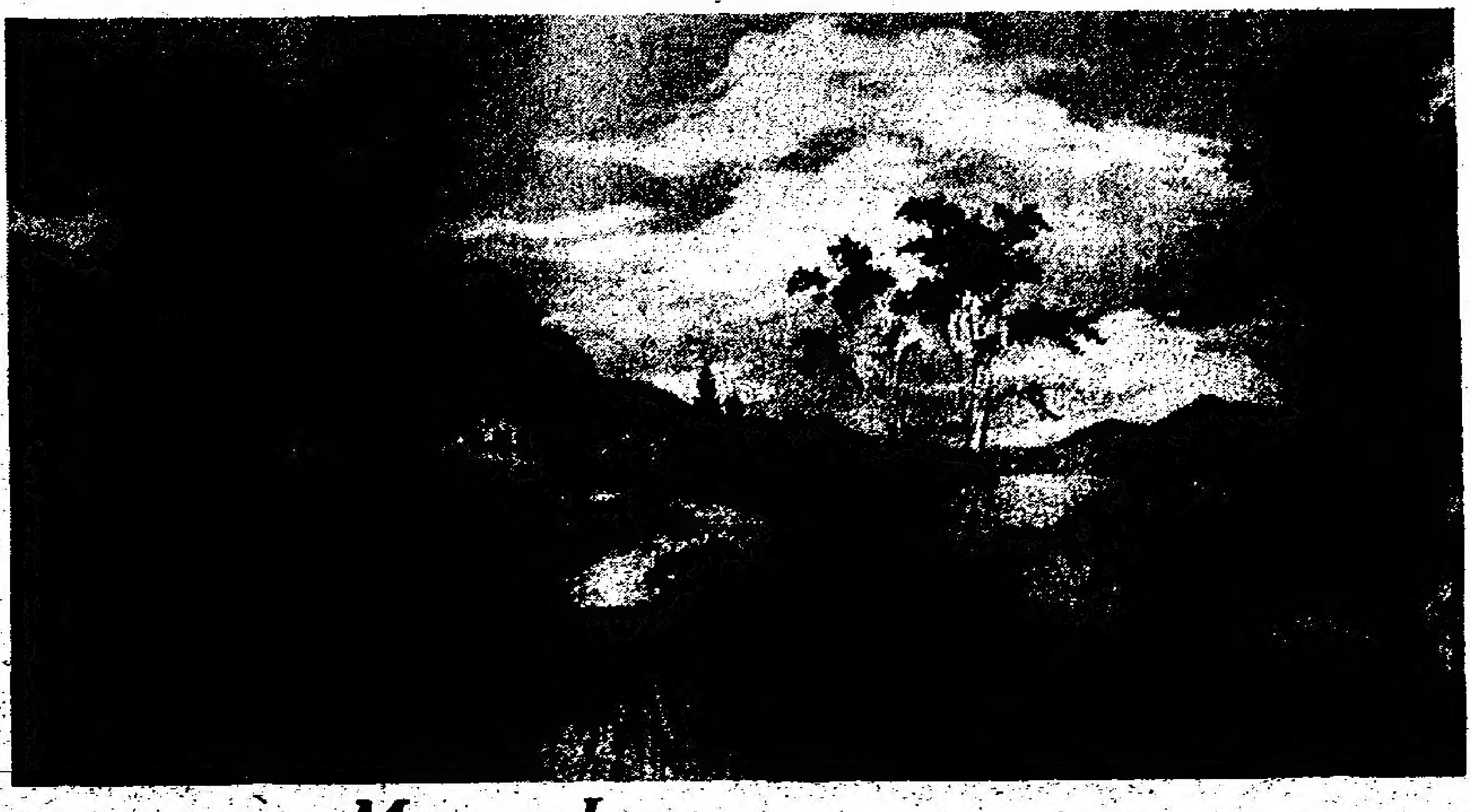

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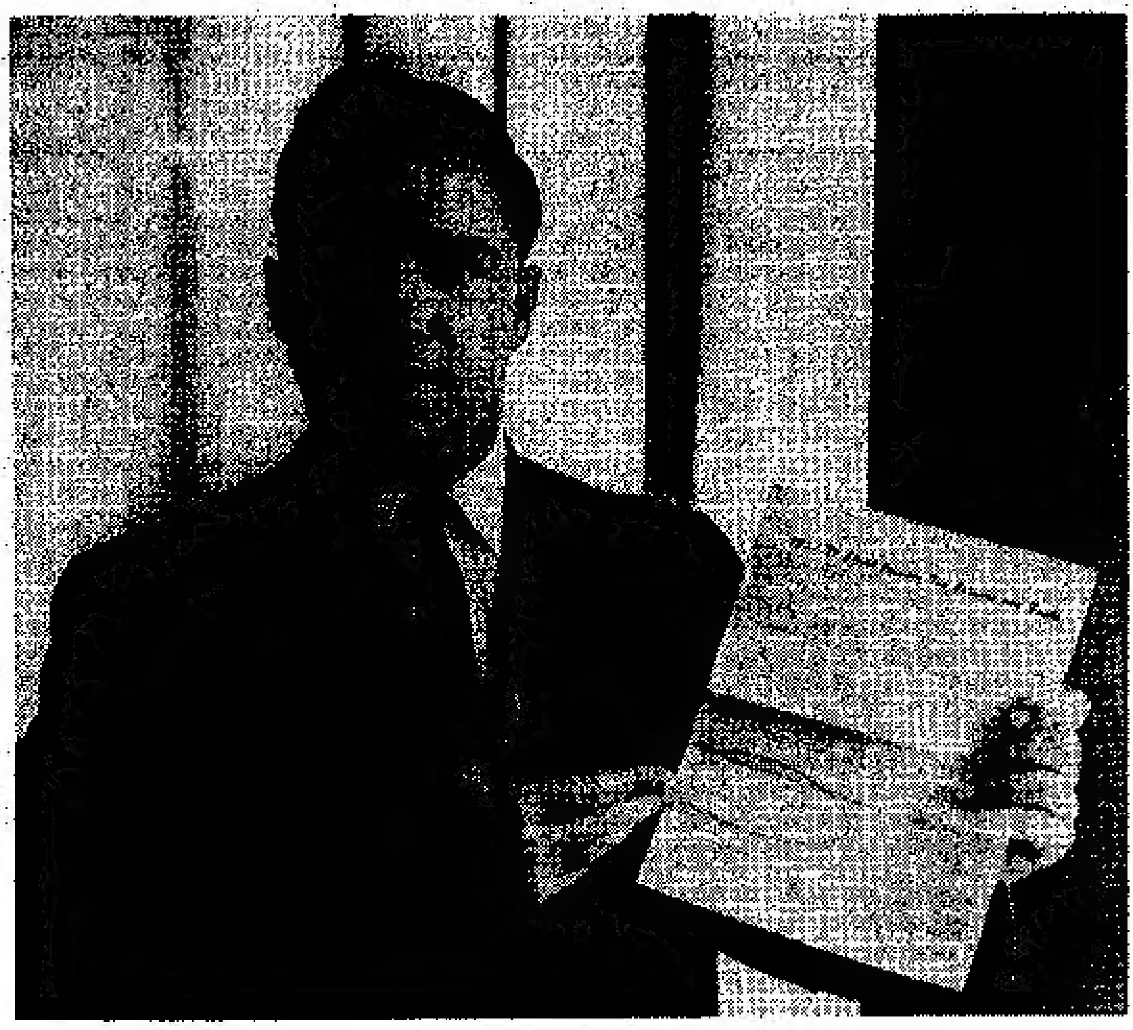

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Mrs. David Kenley, 447 Alexis Nihon Boulevard, Montreal, left, is the former Miss Kay Berliner, daughter of Mr. and Mrs. Philip Berliner, 4894 La Peltrie Street. Mr. Kenley is the son of Mr. and Mrs. Alfred Kenley, 2120 Van Horne Avenue.

— Drummond Photos

Stephen Charles, aged five years, below, is the son of Mr. and Mrs. William Sher, 875 Marlboro Drive, Montreal; grandson of Mr. and Mrs. J. D. Sher, 5991 Esplanade Avenue; and of Mr. and Mrs. Nathan Kasnowitz, of Bronx, N. Y.

— David's Studio

Allan Jeffrey, aged six and one-half years, above, is the son of Mr. and Mrs. David Wiseman, 741 One Hundred and First Street Crescent, Chomedey; grandson of Mr. and Mrs. Max Kaylor, 4870 Plamondon Avenue; and of Mr. and Mrs. Isaac Wiseman, 5305 Clark Street.

— Perl's and Friedman

Mr. and Mrs. Moses Dubin, 7765 Stuart Avenue, Montreal, celebrated their fiftieth wedding anniversary. They have four sons and daughters-in-law: Dr. and Mrs. Isador H. Dubin, of Philadelphia, Pa.; Mr. and Mrs. David S. Dubin, 759 Davaar Avenue; Mr. and Mrs. Harry Dubin, 5561 King Edward Avenue; Mr. and Mrs. Max Dubin, 5583 Borden Avenue; eleven grandchildren: Mary, Betsy, and William, children of Dr. and Mrs. Dubin; Mrs. David J. Shiller (Sandra), Norma, and Gloria, daughters of Mr. and Mrs. David Dubin; Gerald, Esteroon, and Lois Carol, children of Mr. and Mrs. Harry Dubin; Sheila, and Brahm, children of Mr. and Mrs. Max Dubin; and two great-grandchildren, Stephen and Donna Shiller.

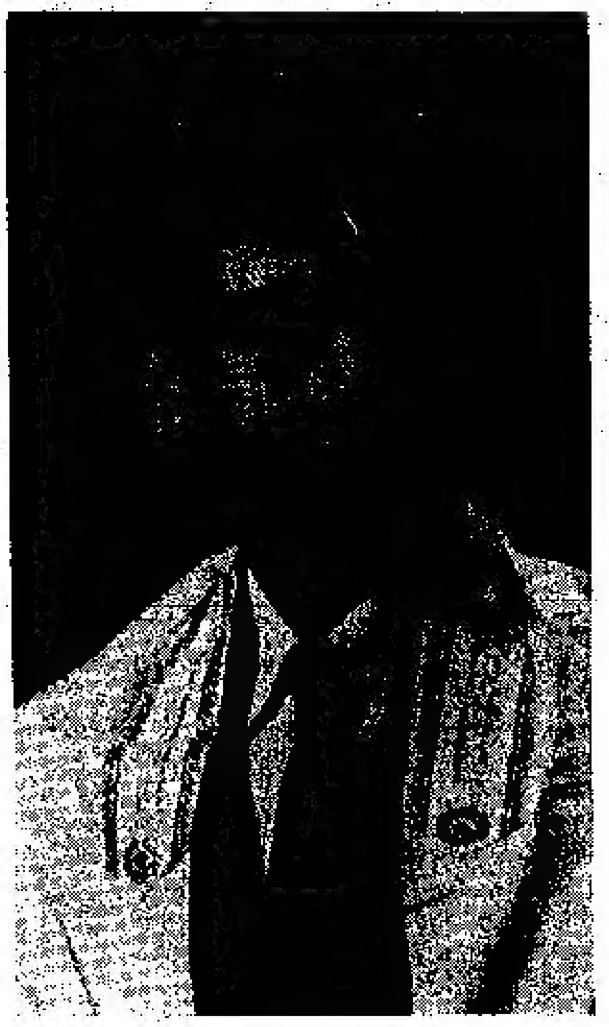
— Hy Weit

David, aged thirteen years, above, is the son of Mr. and Mrs. Josif Kobulnik (Keeb), 4322 Plamondon Avenue, Montreal; brother of Pamela Ruth, aged ten and one-half years; and Beverlee Sari, two years; grandson of Harry Azmier, of Toronto, Ont., and of the late Mrs. Tillie Azmier; and of the late Mr. and Mrs. David Kobulnik, of Poland.
— David's Photo Studio

— Graphic Artists

— Graphic Artists

Marvin, aged thirteen years, below, is the son of Mr. and Mrs. Ben. Granek, 5870 Westbury Avenue, Montreal; brother of William, aged ten years; and Henry, three.

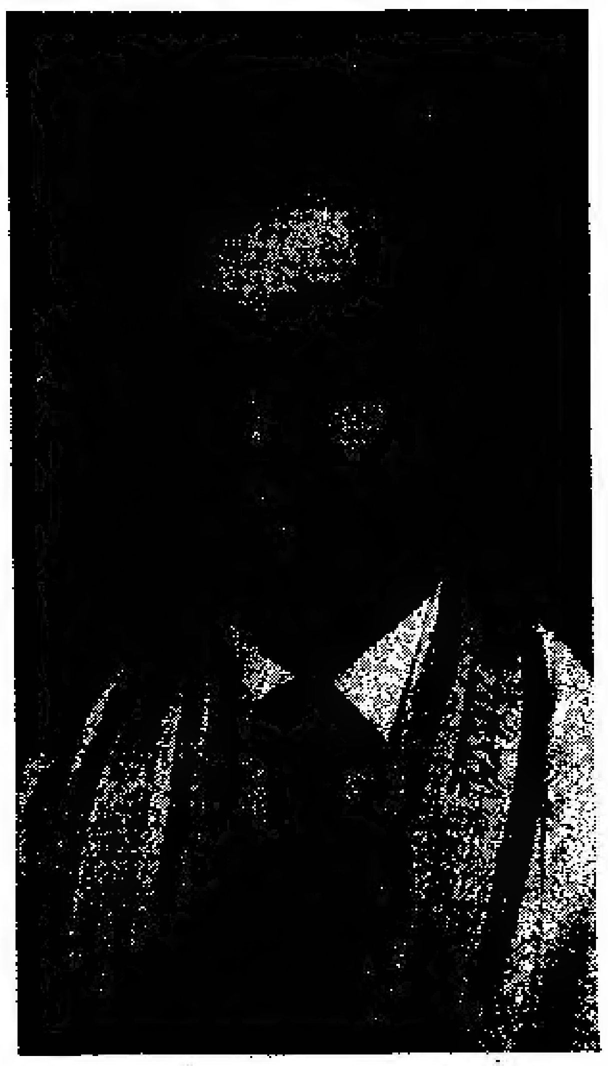


— David's Photo Studio

* * *

Sheldon Elliot, aged thirteen years, left, is the son of Mr. and Mrs. Jack Brontman, 55 Ranee Avenue, Toronto; brother of Sandra, aged sixteen years; and of Norman, eleven; grandson of Mrs. Esther Goldsman, 1654 Bathurst Street.

* * *



Jerry Joshua, aged thirteen years, above, is the son of Mr. and Mrs. Abe Dalfen, 2412 Barclay Avenue, Montreal; brother of Martha, aged fifteen years; Eleanor, ten; and Betty Ann, seven; grandson of the late Mr. and Mrs. Elliott Dalfen; and of the late Mr. and Mrs. Jacob Feder.
— Gregory Nudel

* * *

David Edward, aged thirteen years, left, is the son of Mr. and Mrs. Ben Kates, 12 Ridgevale Drive, Toronto; brother of Lisa Ann, aged six years; grandson of Lazar Kates, 3560 Bathurst Street.

GILBERT D. SHORE
Asst. Agency Vice-President

GREETINGS

Mr. G. D. Shore and his associates of the Montreal Centre Branch wish to extend Passover Greetings to their many friends of the Jewish Community.

For the 12th consecutive year, the Montreal Centre Branch, under the direction of Mr. G. D. Shore, has been named as the Company's leading Canadian Agency.

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The symbols used at the feast are reminders of the gall of slavery, and the sweetness of freedom.

There is still serfdom in many parts of the world, and those who still suffer from oppression can take comfort from the story of the Passover, and, by their own faith cast off the yoke of slavery and know the blessings of democracy.

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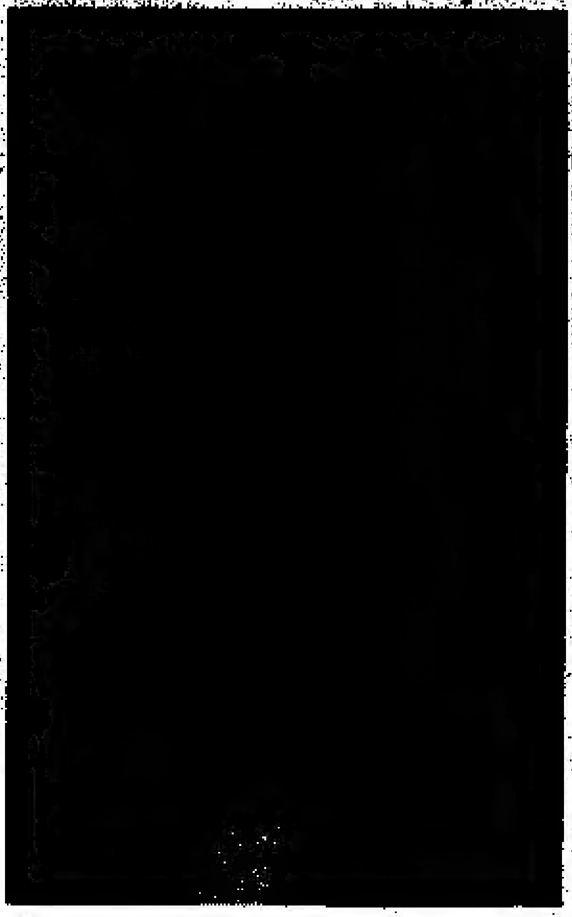
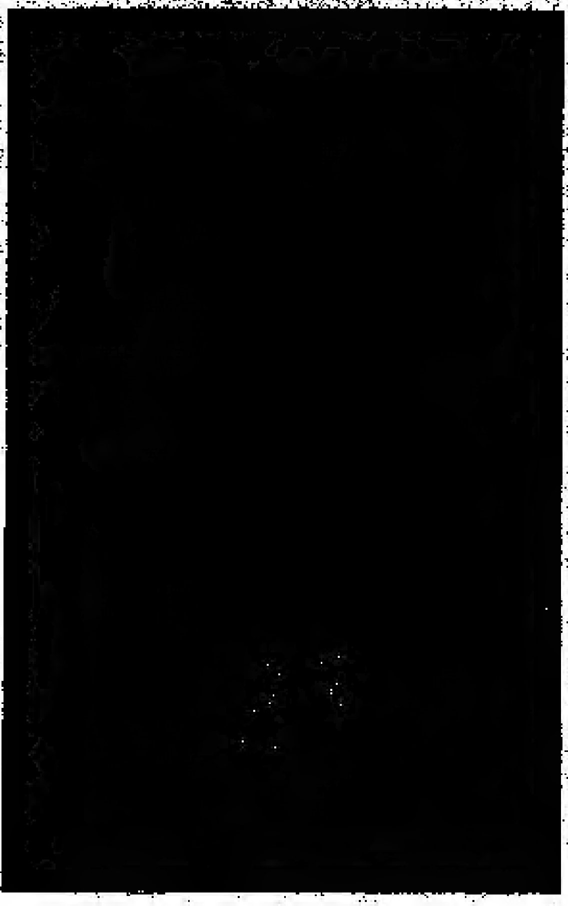


Jack Margulis, 380 Leacross Avenue, Montreal, above, was chairman of the 1961 Keren Hatarbut membership drive. He is married to the former Miss Anne Rosenberg, formerly of Toronto, Ont. Keren Hatarbut is the Hebrew Culture Organization.

Wolf Bialik, below, 4985 Carlton Avenue, Montreal, was a vice-chairman of the 1961 Keren Hatarbut membership drive. He is married to the former Miss Sarah Rabinovitch. They have a son, Hyman, 4985 Carlton Avenue; two daughters: Mrs. Joseph Niloff (Sylvia), 4970 Bouchette Avenue; Mrs. Herbert Rosenfeld (Reva), 70 Franklin Avenue; and six grandchildren: Mark, and Peggy May Niloff; Jason, Aaron, and Harry and Kenneth Rosenfeld, twins.

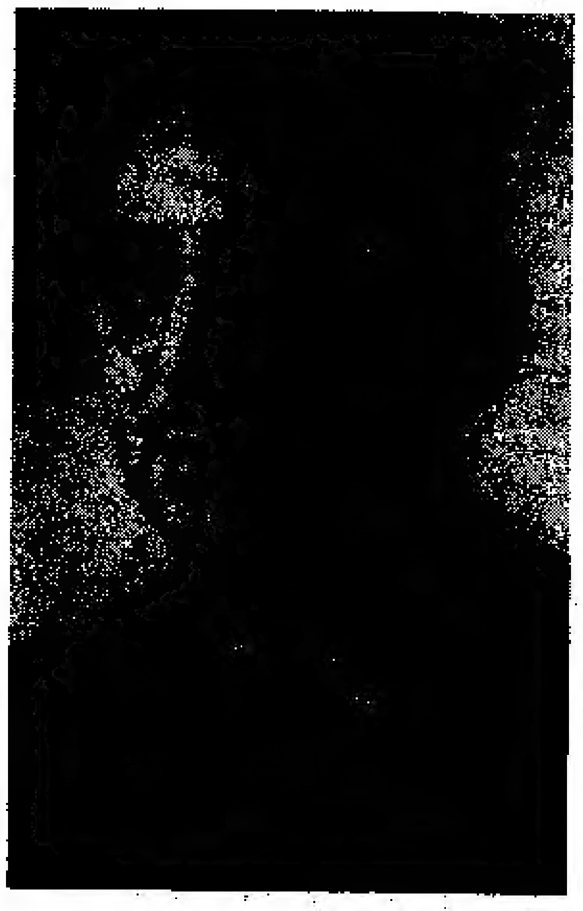


David Finestone, above, 6533 Bally Road, Montreal, was chairman of the executive committee of the 1961 Keren Haterbut membership drive. He is married to the former Miss Rosa Sussman, daughter of Mr. and Mrs. B. Sussman, 1125 Lajeie Avenue. They have three children: Shya, aged seven years; Hillel, four; and Dvorah, nearly one year. Mr. Finestone is the son of Mr. and Mrs. L. Finestone, 6100 Mountain Sights Avenue.

— Rialto Photo Studio

Dr. Charles Solomon, below, 4851 Cote St. Luc Road, Montreal, was chairman of the Youth Division of the 1961 Keren Hatarbut membership drive. Dr. Solomon is an executive member of the Men's Association, and a member of the youth commission, of Shaar Hashomayim Synagogue. He is married to the former Miss Constance Segal, daughter of Mr. and Mrs. Moe Segal, 4900 Isabella Avenue. Dr. Solomon is the son of Dr. and Mrs. Peter Solomon, 4940 Cote St. Luc Road.

S. Harry Linetsky, below, 4412 Marcil Avenue, Montreal, was treasurer of the 1961 Keren Hatarbut membership drive. He is married to the former Miss Edith Freeman. They have two children: David, aged sixteen years; and Louise, thirteen.



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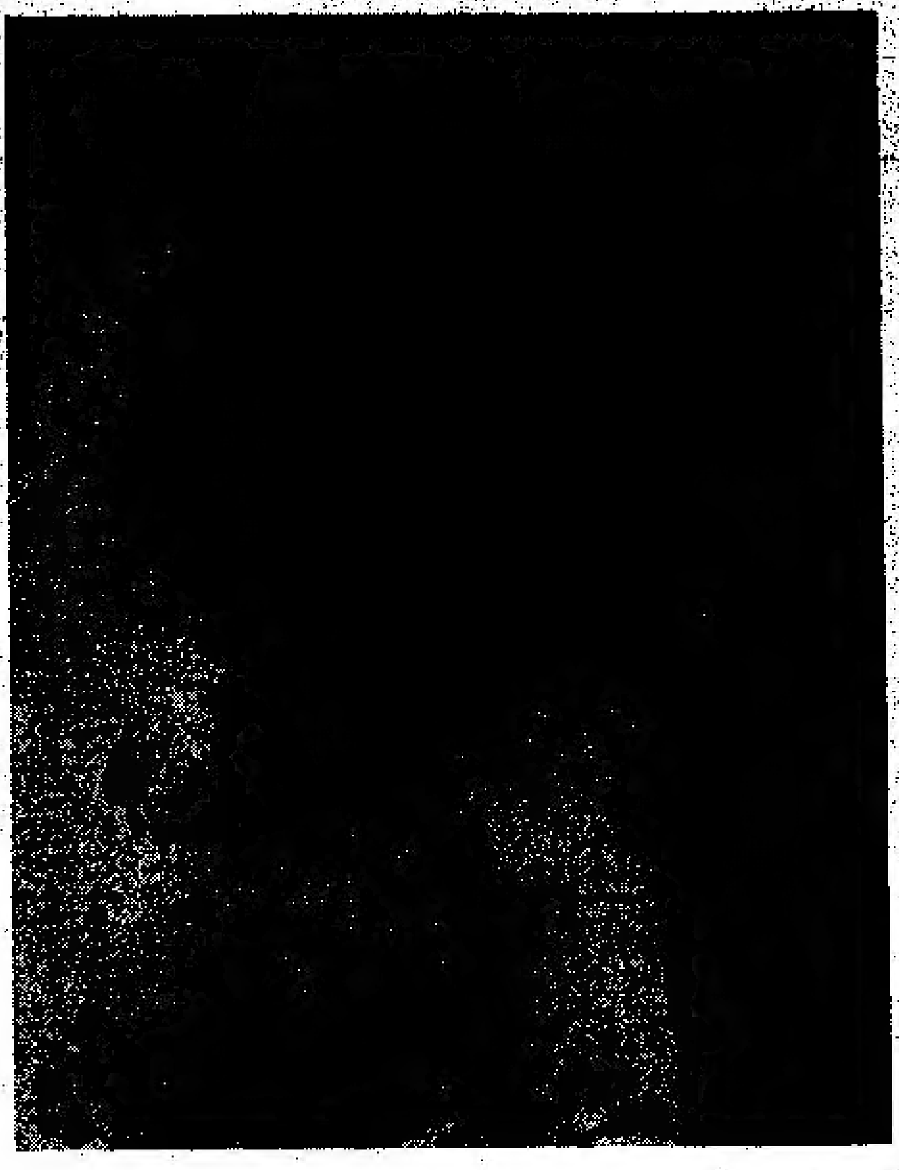
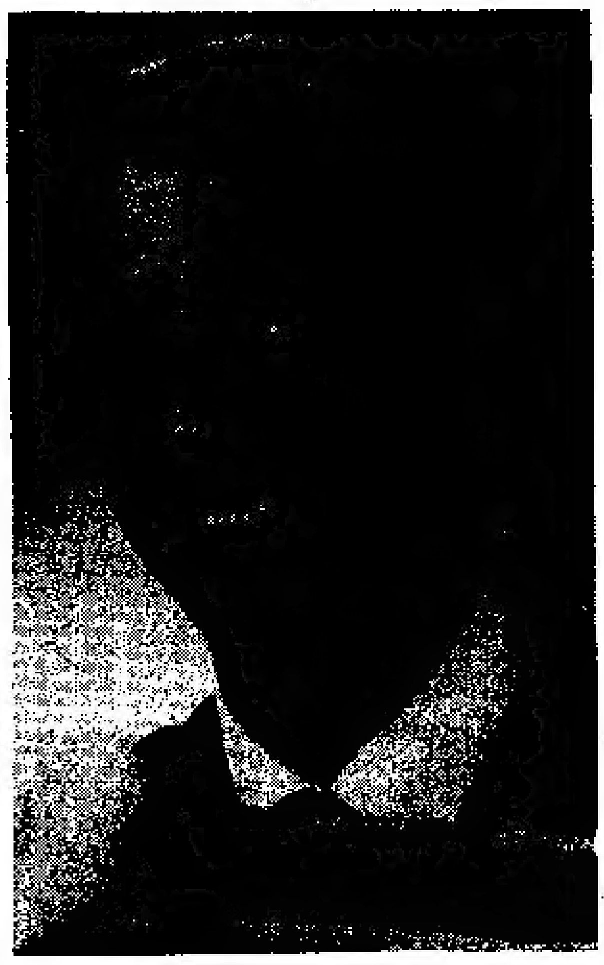


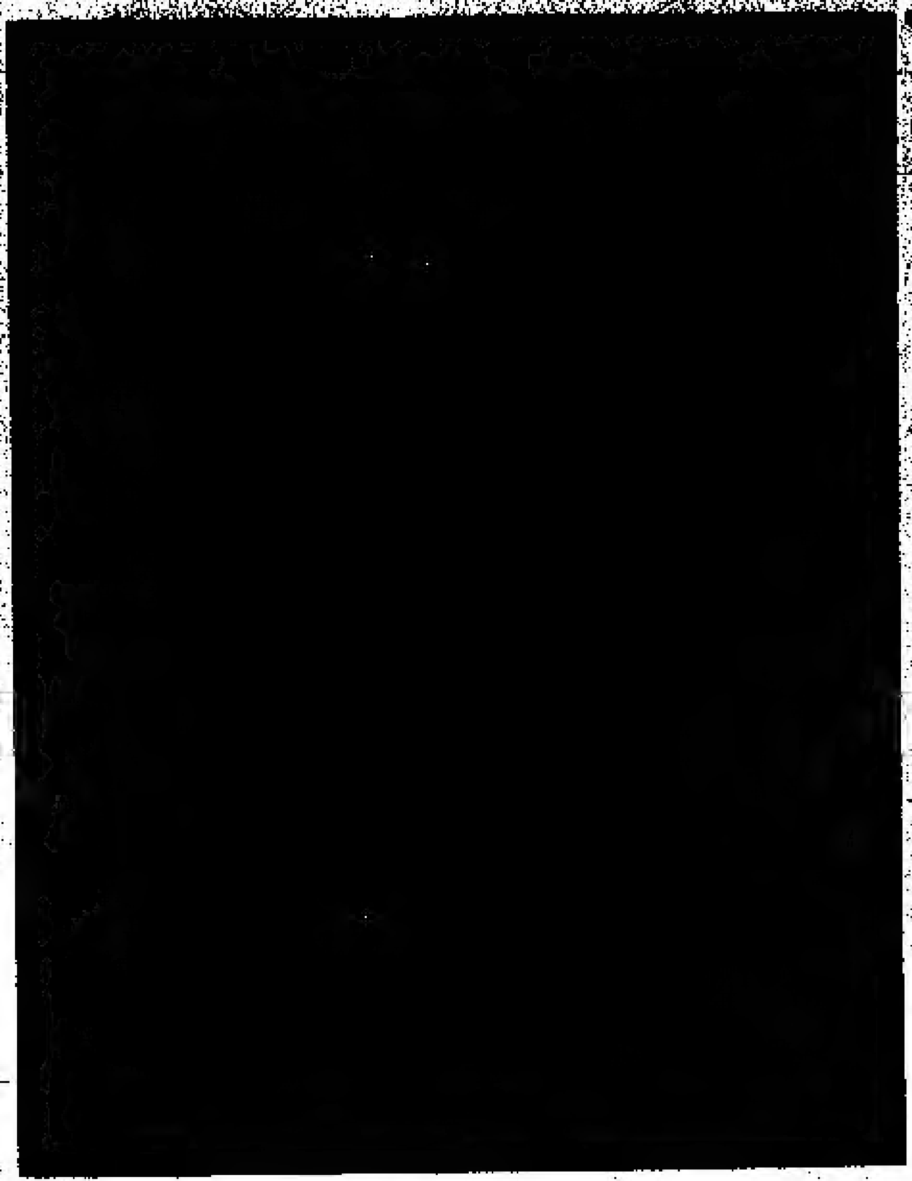
Mrs. Philip Bezonsky, of Los Angeles, Calif., left, is the former Miss Naomi Gordon, daughter of Mr. and Mrs. Jack Gordon, 2700 Ekers Road, Montreal. Mr. Bezonsky is the son of Mr. and Mrs. Max Bezonsky, of Los Angeles, Calif., formerly of Montreal.
— Perl's and Friedman

Jon David Silverman, below, son of Mr. and Mrs. Percy H. Silverman, 4695 St. Catherine Road, Montreal, graduated from McGill University with a Bachelor of Commerce degree. He won the Silver Award for recognition as the one who contributed most to Commerce; was awarded the Student Gold Key Award for work on the Students' Athletic Council; Gold Key for Scarlet Key; and was President of the Students' Athletic Council, 1960-61.



Michael F. Finkelstein, above, son of Mr. and Mrs. Ben Finkelstein, 794 Lexington Avenue, Montreal, received a Bachelor of Science degree from McGill University. He was co-chairman of the McGill Winter Carnival debating conference; member of the McGill track team; and of Zeta Beta Tau Fraternity.

Moshe Safdie, 319 Grosvenor Avenue, Montreal, right, son of Mr. and Mrs. Leon Safdie, 1940 Clinton Avenue, graduated from McGill University with a Bachelor of Architecture degree, with honours in architecture. He was a University Scholar. He won the Lieutenant Governor's Gold Medal for highest standing in the final year; the Hugh McLennan Memorial Travelling Scholarship; the Louis Robertson Prize in Design; the Turnbull Elevator Prize for technical paper.



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Mrs. Leonard Gold, 515 Chaplin Crescent, Toronto, left, is the former Miss Barbara Bader, daughter of Mr. and Mrs. David Bader, 17 Kelway Boulevard; Mr. Gold is the son of Mr. and Mrs. Max Gold, 130 Castlewood Road. — Graphic Artists

Isadore Snyder, 134 Ava Road, Toronto, right, son of Cantor and Mrs. Max Snyder, 338 Rusholme Road, graduated from the University of Toronto, Faculty of Pharmacy. He was a member of Rho Pi Phi Fraternity. He is the brother of Mrs. Jerry Hausman (Florence), of Bethlehem, Pa.; Mrs. Carl Israelite (Shirley), of Bethlehem, Pa.; Mrs. Herbert Goldhar (Zelda), 4340 Bathurst Street; Misses Lillian and Freda Snyder, 33 Rusholme Road; and of Manuel Snyder, 37 Elway Court. His wife is the former Miss Marcia Weinrib, daughter of Mr. and Mrs. Herman Weinrib, 134 Ava Road. They have a daughter, Sharon Debra, aged one year.

Dr. Ivan Elkan, below, son of Mr. and Mrs. Tibor Elkan, 291 Avenue Road, Toronto, graduated from the University of Toronto, Faculty of Medicine. He is a member of Phi Delta Epsilon Medical Fraternity. He is interning at St. Michael's Hospital in Toronto. He is the brother of Mrs. Sigmund Schmidt (Gisela), 326 Hillhurst Boulevard.

Dr. Allan G. Adelman, below, son of Mr. and Mrs. Harry Adelman, 39 Menin Road, Toronto, graduated from the University of Toronto, Faculty of Medicine. He won a scholarship in Public Health in the third medical year; and was in Daffydil. He is interning at the Toronto Western Hospital. He is the brother of Stanley and Howard Adelman.

Edward Goldfarb, above, son of Mr. and Mrs. Max Goldfarb, 567 Yonge Street, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He was Hillel Foundation vice-president in the third year. He is in Israel, teaching English for a year. He is the brother of Mrs. M. R. Bongard (Sylvia), 24 Arlstan Drive; and Sydney, aged sixteen years.

Harvey Poss, above, son of Mr. and Mrs. Joseph Poss, 185 Armour Boulevard, Toronto, graduated from the University of Toronto with a Bachelor of Arts degree. He is now in the Faculty of Architecture. He is the brother of Barry, aged fifteen years; and Allan, eleven.

Mrs. Louis Casseres, 19 Palm Drive, Toronto, left, is the former Miss Geraldine Litovitz, daughter of Mr. and Mrs. Lazar Litovitz, 19 Palm Drive. Mr. Casseres is the son of Mr. and Mrs. Solomon Casseres, 75 42nd Street, Long Branch, Ont.
— Graphic Artists

Mrs. David Frankel, 2845 Darlington Place, Montreal, right, is the former Miss Florence Esack, daughter of Mr. and Mrs. Jack Esack, 4025 Plamondon Avenue. Mr. Frankel is the son of Mr. and Mrs. Moses Frankel, 5150 King Edward Avenue.
— Syd Torkin

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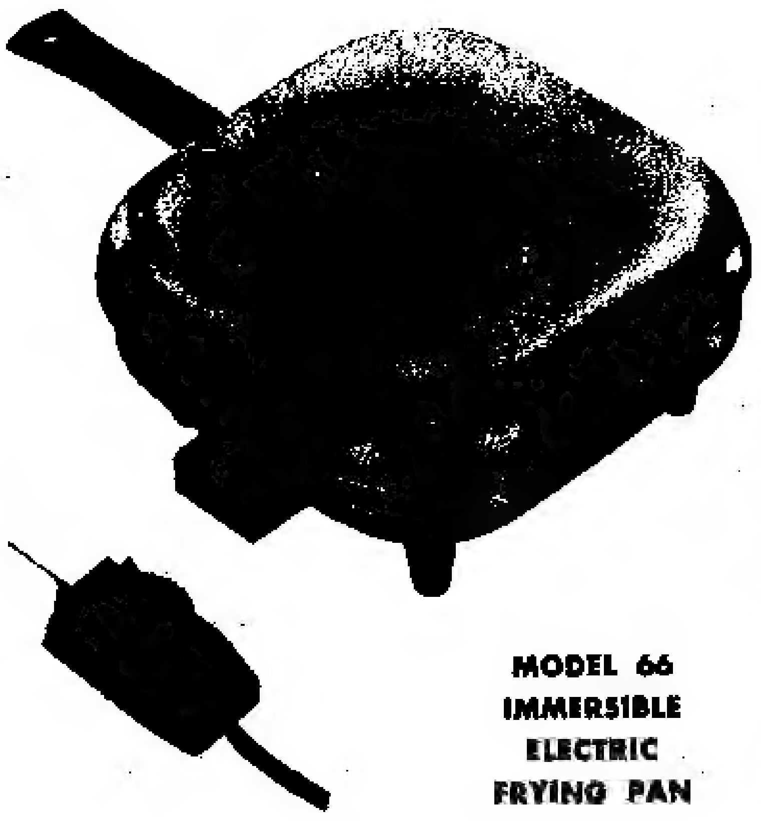

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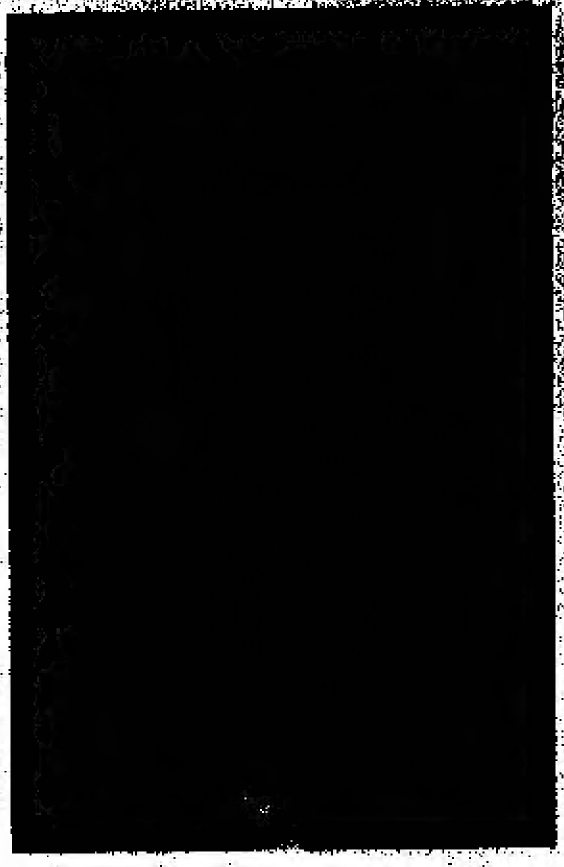
William R. Lebow, 5396 Grovehill Place, Montreal, far right, is chairman of the Practising Pharmacists Advisory Council, and a vice-president of the Canadian Foundation for the Advancement of Pharmacy. He is married to the former Miss Mabel Melstin, and they have two sons: Samuel Lebow, 4040 Kindersley Avenue; Mark Lebow, 5725 Palmer Avenue; and two grandchildren: Sheryl, aged six years; and Richard, three, children of Mr. and Mrs. Mark Lebow.

* * *

Dr. Benjamin Schlesinger, 12 Markdale Avenue, Toronto, right, who is a lecturer at the University of Toronto School of Social Work, spent a year in Mysore, India, on the faculty of the Advanced Study And Training Center of the World Assembly Of Youth. Dr. and Mrs. Schlesinger have a son, Peter Abraham, aged eight months. Mrs. Schlesinger is the former Miss Rachael Aber, daughter of Rabbi and Mrs. Felix Aber, of Ithaca, N. Y. Dr. Schlesinger is the son of Mrs. Gisele Schlesinger, 3205 Linton Boulevard, Montreal, and the late Abraham Schlesinger.



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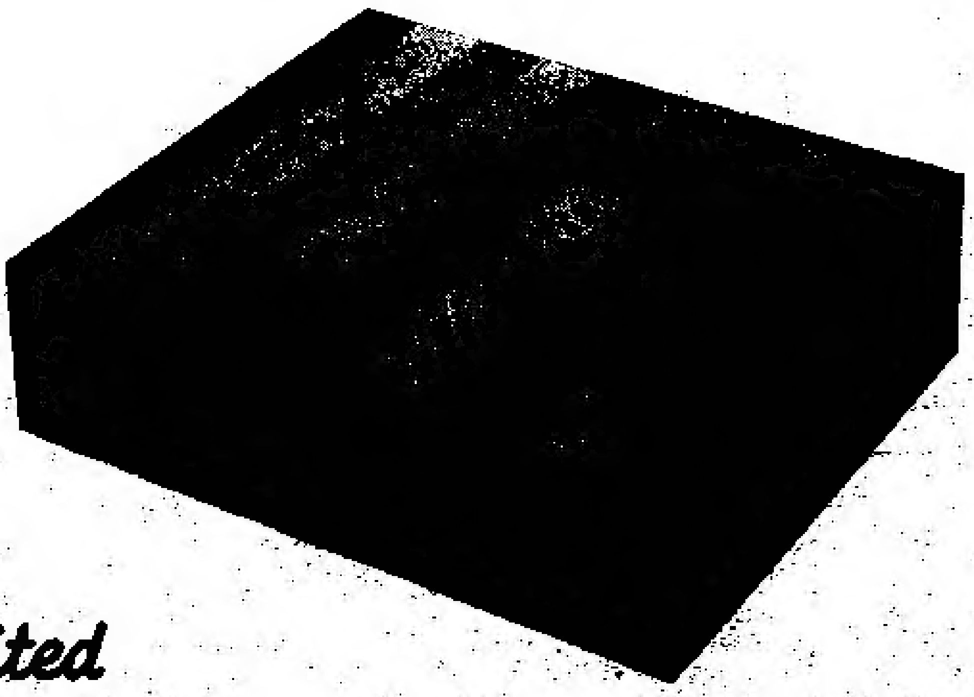

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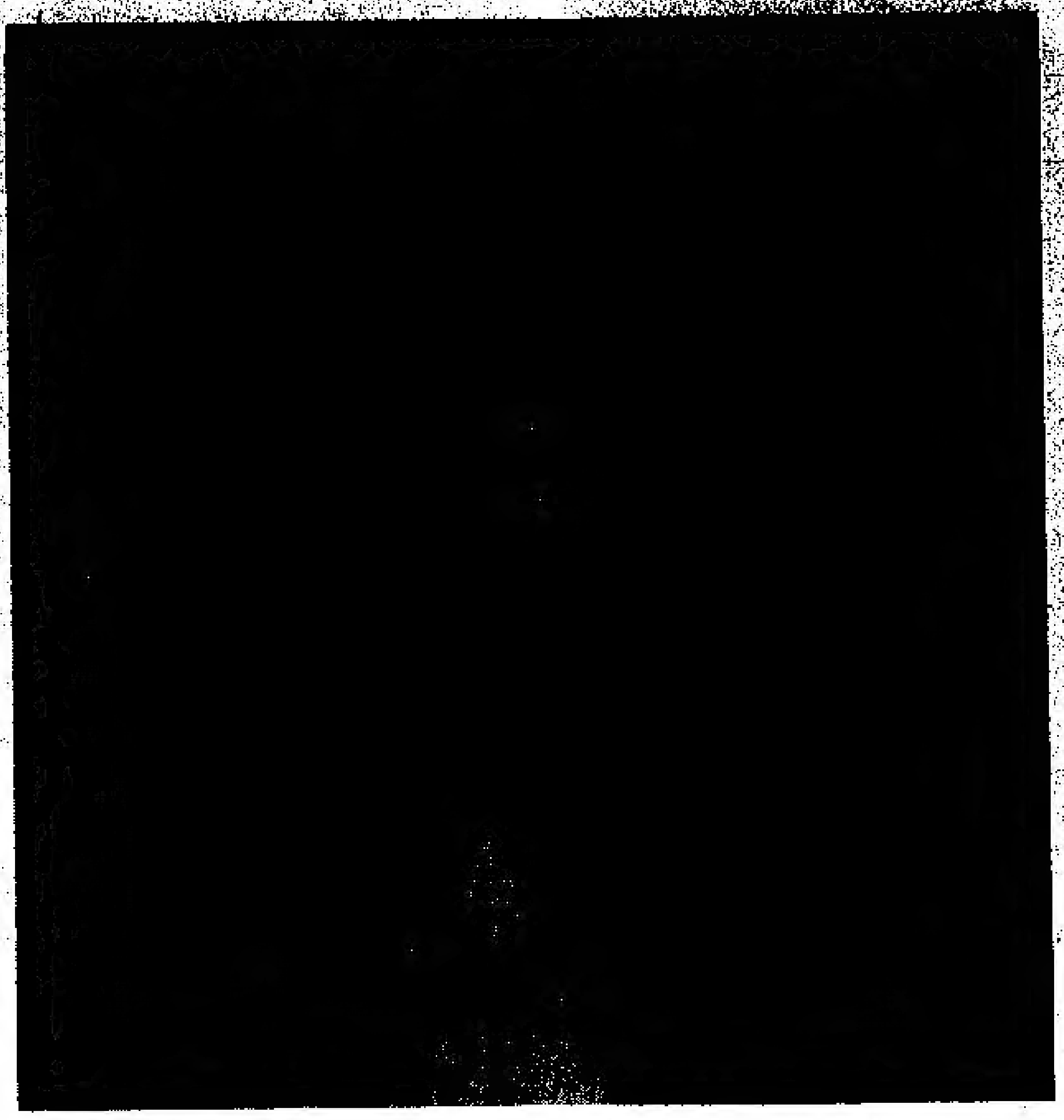
Mrs. Bernard Lee Mandel, 11 Baintree Court West, Toronto, is the former Miss Brenda Baker, daughter of Mr. and Mrs. Daniel Baker, 11 Baintree Court West. Mr. Mandel is the son of Mr. and Mrs. Hyman Mandel, 256 Markham Street.
— A. Gilbert



Mrs. Gerald Glass, of Toronto, is the former Miss Marilyn Platnick, daughter of Mr. and Mrs. Samuel Platnick, 49 Alberta Avenue. Mr. Glass is the son of Mr. and Mrs. Morris Glass, 63 Old Colony Road.

— Gilbert Studio

Mr. and Mrs. Harry Kligman (nee Fanny Skykofsky), 6382 Marquette Street, Montreal, above, celebrated their fiftieth wedding anniversary. They have three sons and daughters-in-law: Mr. and Mrs. Abe Kligman, 4755 Carlton Avenue; Mr. and Mrs. Jack Kligman, 852 McEachran Avenue; Mr. and Mrs. Samuel Kligman, 8524 Mayrand Avenue; a son-in-law and daughter, Mr. and Mrs. Alec J. Shiller (Eve), 167 Pagnuelo Avenue; twelve grandchildren: Melvyn, Harvey, and Earl, sons of Mr. and Mrs. Abe Kligman; Marvin, and Peter, sons of Mr. and Mrs. Jack Kligman; Allen, Harris, Paula and Gail, children of Mr. and Mrs. Samuel Kligman; David Joshua, Bryant Marvin, and Bobbie Shiller; and three great-grandchildren: Stephen Joel, and Donna Elyse, children of Mr. and Mrs. David Joshua Shiller; and Elliot Mark, son of Mr. and Mrs. Melvyn Kligman.

Herbert Abramovitz, below, son of Mr. and Mrs. Jack Abramovitz, 16 Lanark Avenue, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He was a member of the C.C.F. Club; editor of Campus Comment; on the executive of Bnai Brith Hillel Foundation. He is now at University of Toronto Law School. He is the brother of Mrs. Jerry Drexler (Ruth), of Los Angeles, Calif.

— Hy Weit

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Members of the 1962 executive of the Women's Division of the Joint Campaign for Combined Jewish Appeal and United Israel Appeal, are, seated, left to right: Mesdames Joseph Salomon, 4851 Cote St. Luc Road, vice-chairman; Irvin Gertsman, 3 Sunnyside Avenue, chairman; Sidney Basco, 2172 Fulton Road, vice-chairman. Standing, left to right, are: Mesdames Theodore Landa, 3495 Mountain Street, treasurer; Cecil Pascal, 645 Lansdowne Avenue, and D. L. Nadler, 28 Cressy Road, vice-chairmen; Myer Sager, 4530 Royal Avenue, recording secretary. Not present are: Mesdames Joseph Cohen, 3764 Westmount Boulevard, honorary chairman; and Jack Cummings, 110 Stratford Road, corresponding secretary.

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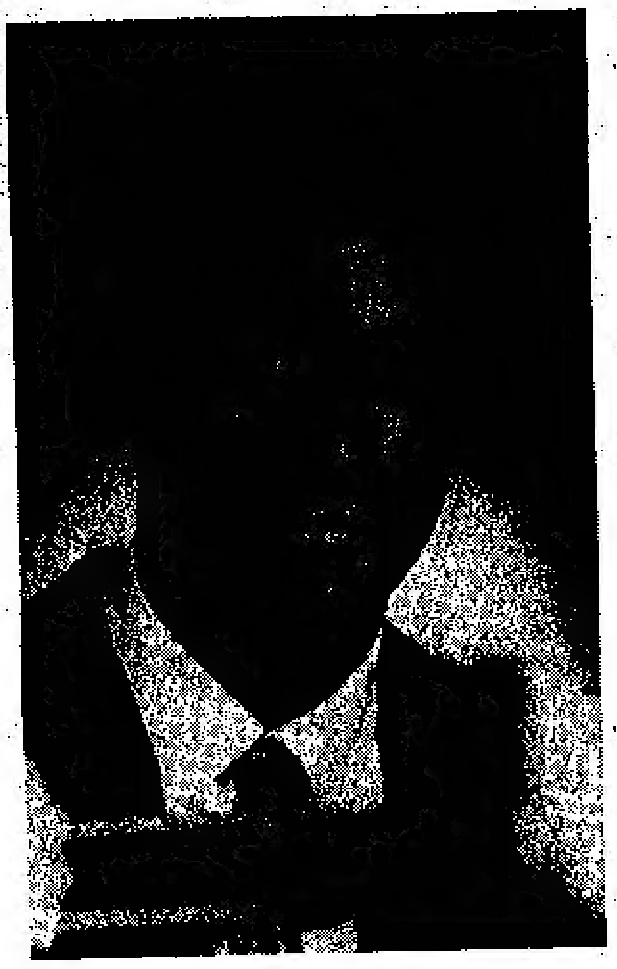

* * *

Stephen Lewis Abrahams, right, son of Mr. and Mrs. Moe Abrahams, 6775 Mountain Sights Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with second class honours in economics and political science. He is now studying in the Faculty of Law. He was a delegate to the University Model United Nations; appeared in the English department productions; produced "Tevya And His Daughters", at Hillel Foundation; Player's Club production; took part in public speaking; was a member of the Hillel governing board; and of the Pre-Medical Society.

* * *

* * *

Daniel Trevick, right, son of Mr. and Mrs. Jack Trevick, 45 Joyce Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He honoured in Philosophy and Political Science and is continuing his studies at McGill for a Master's degree in Political Science. He took part in "My Fair Lady", of the McGill Red and White Revue. He was an executive member of the Philosophical Society and took part in the McGill Player's Club Productions. He was president of the McGill C. C. F. Club.

* * *

Charles Ralph Lipper, left, son of Mr. and Mrs. David Lipper, 490 Strathcona Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree. He is the national vice-president of the International Association for Students of Economics and Commerce, for 1961-62; was on the executive of Zeta Beta Tau Fraternity; partook in the Blood Drive; Winter Carnival Debating Conference; was on the executive of Combined Charities; played intra-mural basketball. He is now in the Faculty of Law at McGill.

* * *

* * *

Lawrence Leonard Fligel, 4865 St. Catherine Road, Montreal, left, son of Mr. and Mrs. Moe Fligel, 4822 La Peltrie Street, graduated from McGill University, Faculty of Law, with second class honours. He obtained a Bachelor of Science degree there in 1957; and a Bachelor of Arts degree from Sir George Williams University in 1958. His wife is the former Miss Gita Rudenko, daughter of Mrs. Leah Rudenko, 4373 Esplanade Avenue; is a graduate of Macdonald College, School for Teachers. Mr. and Mrs. Lawrence Fligel have a daughter, Rhonda Susan, aged nearly one year.

* * *

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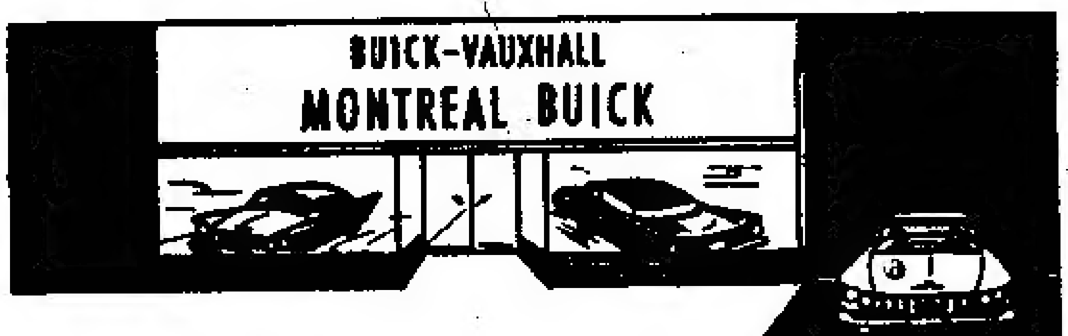

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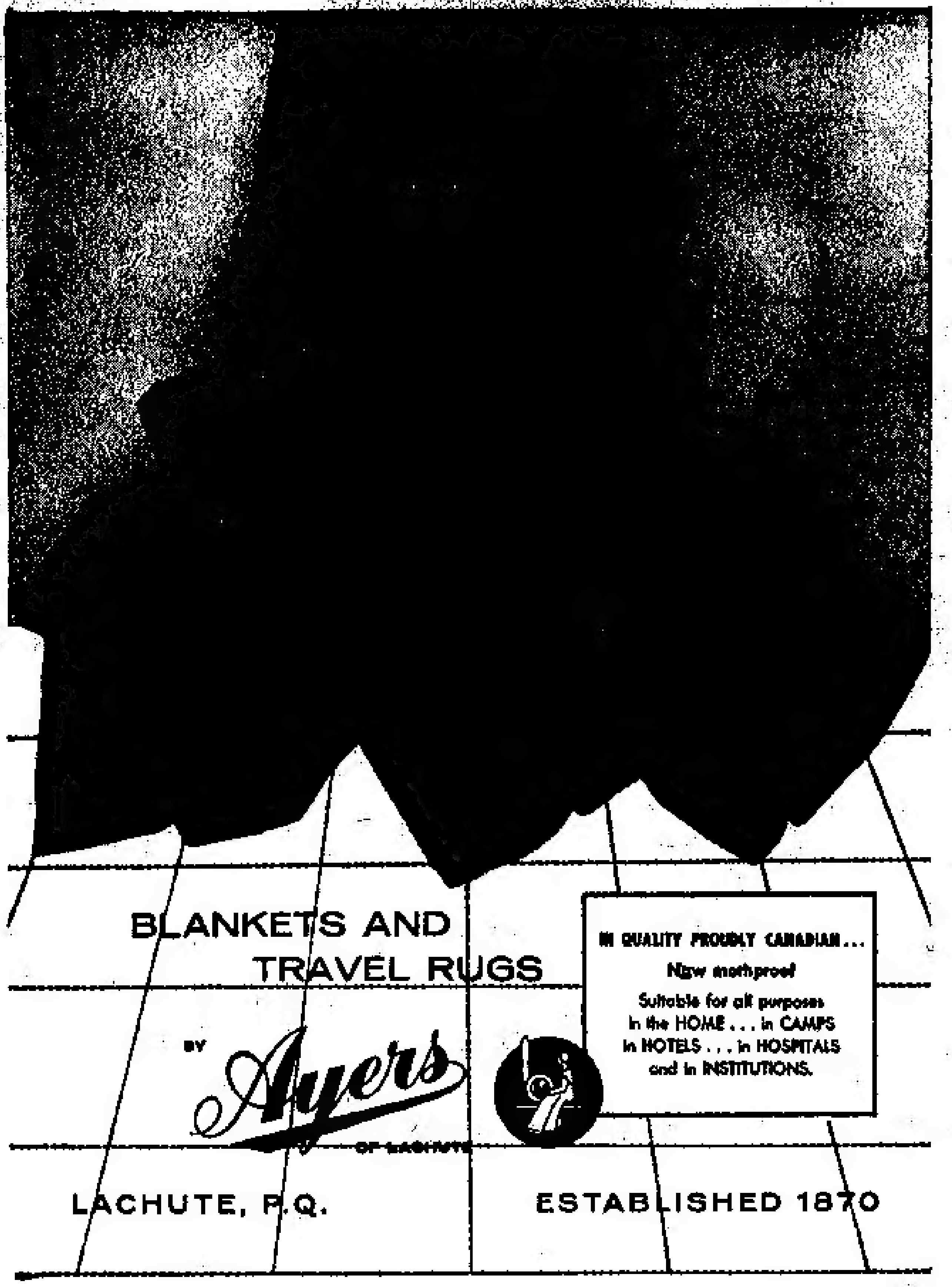
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Mrs. Nat Agensky, 6525 Cote St. Luc Road, Montreal, above, is the former Miss Sheila Wexler, daughter of Mr. and Mrs. Abe Wexler, 4430 Harvard Avenue. Mr. Agensky is the son of Mr. and Mrs. Rubin Agensky, 7799 Guelph Avenue. Mrs. Agensky is a graduate of McGill University in the Faculty of Arts, Class of 1961. Mr. Agensky is a graduate of McGill University in the Faculty of Civil Engineering.
— Hy Welt

Mrs. Norman Rosen, of Kingston, Ont., above, is the former Miss Rochelle Rubinoff, daughter of Mr. and Mrs. Abraham Rubinoff, 30 Markdale Avenue, Toronto. Mr. Rosen is the son of Mr. and Mrs. Morris J. Rosen, of Yarker, Ont.
— Graphic Artists

Mrs. Samuel Glazer, 1100 Dover Drive, Montreal, above, is the former Miss Elaine Ziderman, daughter of Mr. and Mrs. Myer Ziderman, 2415 McNally Avenue. Mr. Glazer is the son of the late Mr. and Mrs. Moses Glazer.

Shaare Zedek Synagogue Sisterhood conveners for the annual fashion show and food fair were: Mesdames Saul Kozlick, 5167 Mariette Avenue; O. Cohen, 5130 Mariette Avenue; Morris Wiseman, 5273 Prince of Wales Avenue; and Richard Kozlick, 5165 Mariette Avenue; all of Montreal.

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Seymour Glouberman, above, son of Mr. and Mrs. Morris Glouberman, 1915 Barclay Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with first class honours in philosophy. He was active in the Debating Society. He held a Delta Upsilon Fraternity scholarship in 1960-61; and is doing further studies in philosophy at Cornell University, in Ithaca, N. Y., where he received an assistantship.

◆

◆

Lawrence H. Mandel, right, son of Mr. and Mrs. Albert Mandel, 591 Spadina Road, Toronto, graduated from the University of Toronto with a Bachelor of Laws degree. He was on the Law water polo team; member of the University of Toronto Judo Club; and won the Tracy Award (Ethics). He is the brother of Sydney Mandel; grandson of Mrs. Tillie Mandelbaum, 287 Brunswick Avenue.

◆

Frank Victor Schapira, below, son of Mr. and Mrs. Adolf Schapira, 1120 Lajoie Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree, with distinction in the general course. He won the Lieutenant-Governor's Gold Medal in Commerce. He is continuing his studies at McGill for a degree in Chartered Accountancy. He was the Commerce chairman of Combined Charities; and Tours chairman of the Society for the Advancement of Management.

◆

Morton Fels, left, son of Mr. and Mrs. Sol. Sidney Fels, 4978 Victoria Avenue, Montreal, graduated from McGill University with a degree in Chemical Engineering. He was a University Scholar; won the N. N. Evans Memorial Scholarship in 1959; the California Standard Scholarship in 1960; played intramural football; was a member of the American Institute of Chemical Engineers; chairman of the Chemical Engineers Plumbers' Ball project; is a member of the Engineering Institute of Canada.

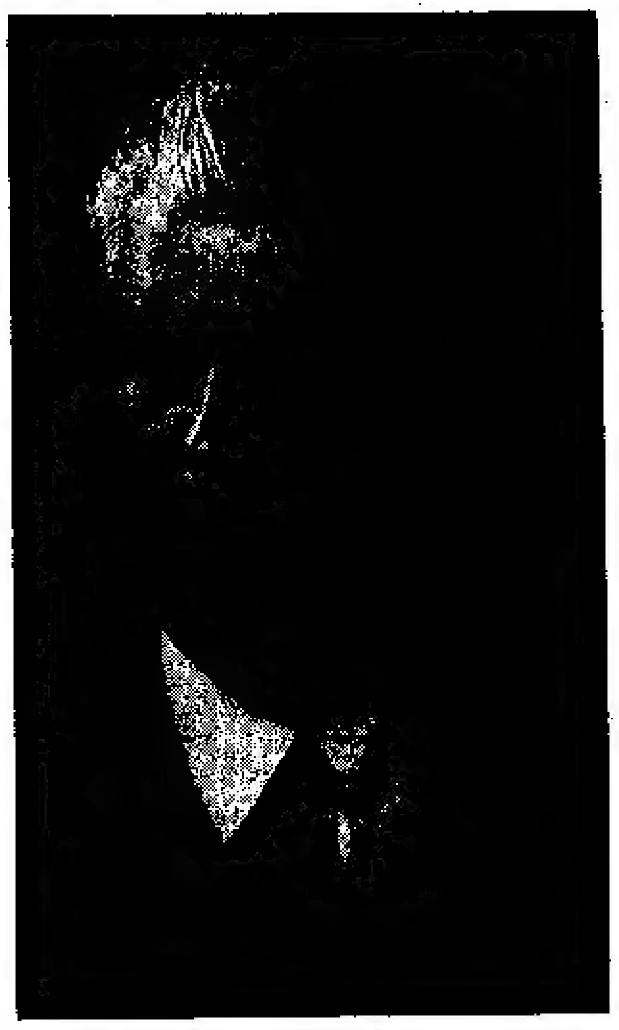
◆

Mr. and Mrs. Albert Wise, 23 Ardmore Road, Toronto, and their daughters: Sharon, aged sixteen years; and Beverley, eleven. Their eldest daughter, Miss Francine Wise, was not present at the time this photograph was taken.

— Sandy Silverman

◆

Samuel Feldt, 119 Chaplin Crescent, Toronto, right, Ontario Regional chairman of the Jewish National Fund, was honoured at the Negev Dinner. He is past president, Jewish National Fund; and of Beth Sholom Synagogue, and of its Brotherhood; past chancellor-commander of Judea Lodge, Knights of Pythias; on the administrative board of the Canadian Jewish Congress; chairman of Beth Sholom Seminary committee to the Jewish Theological Seminary of America, in New York. Mr. and Mrs. Samuel Feldt have two daughters: Mrs. Ben Libman, 19 Laurelcrest Avenue; and Mrs. Gerald Silverberg, 119 Chaplin Crescent; a son, Gerald M. Feldt, 3638 Bathurst Street; and three grandchildren: Mark, aged fourteen years; Judy, ten; and Ellen, six, children of Mr. and Mrs. Ben Libman.



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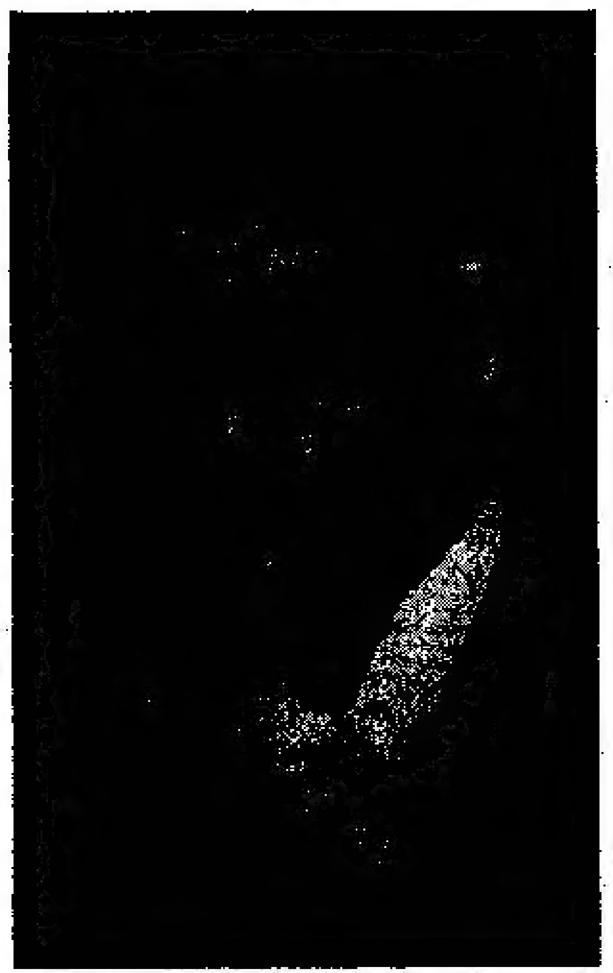

Dr. Bernard Fogel, 330 Rushton Road, Toronto, above, son of Mr. and Mrs. Max Fogel, 321 Joicey Boulevard, graduated from the University of Toronto, Faculty of Medicine, having previously obtained a Bachelor of Arts degree with honours there. He is a member of Phi Delta Epsilon Medical Fraternity, and of Alpha Omega Alpha Honour Medical Society; was associate editor of the University of Toronto Medical Journal in the final year; is interning at the New Mount Sinai Hospital in Toronto. His wife is the former Miss Doreen Weisbrod, daughter of Mr. and Mrs. Saul Weisbrod, 330 Rushton Road. They have a daughter, Paula Barbara, aged five years; and a son, Alan Mitchell, one.

Lawrence Bergman, below, son of Mr. and Mrs. Moe Bergman, 675 McEachran Avenue, Montreal, received a Bachelor of Arts degree from Sir George Williams University, where he majored in philosophy. He was president of the SGWU Liberal Club; member of the Pre-Law Society; on the executive of the Quebec Students' Liberal Federation; Prime Minister of Model Parliament. He is in the Faculty of Law at the University of Montreal. He is the brother of Howard, aged sixteen years; and David, ten; grandson of Mr. and Mrs. Jack Karpman, 1350 Lajoie Avenue.

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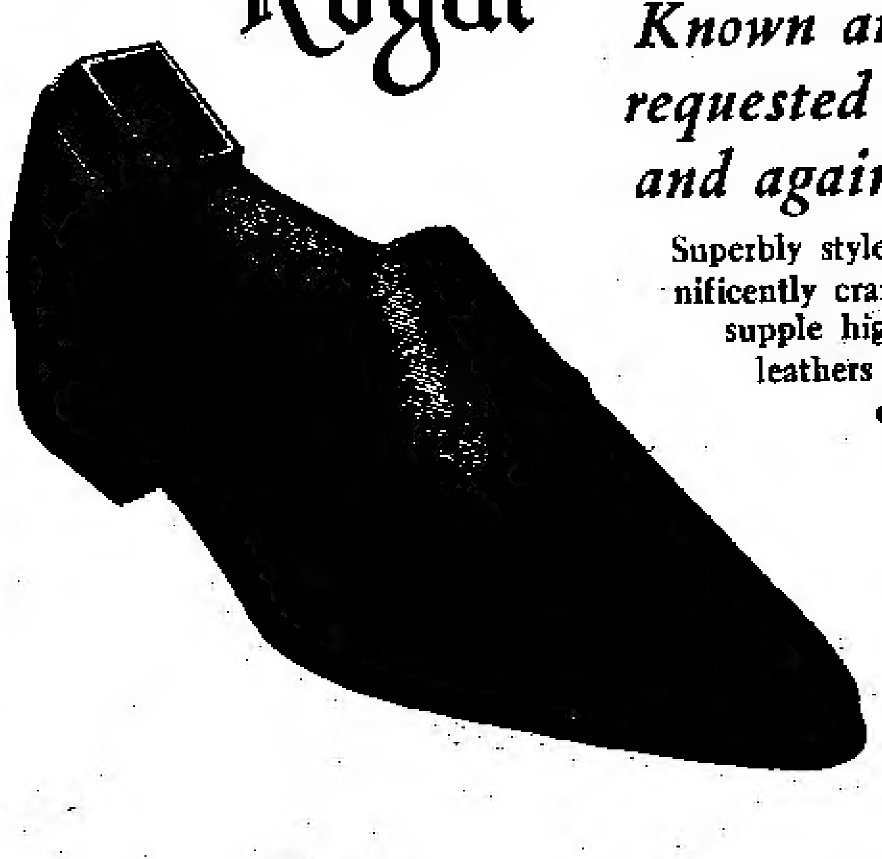
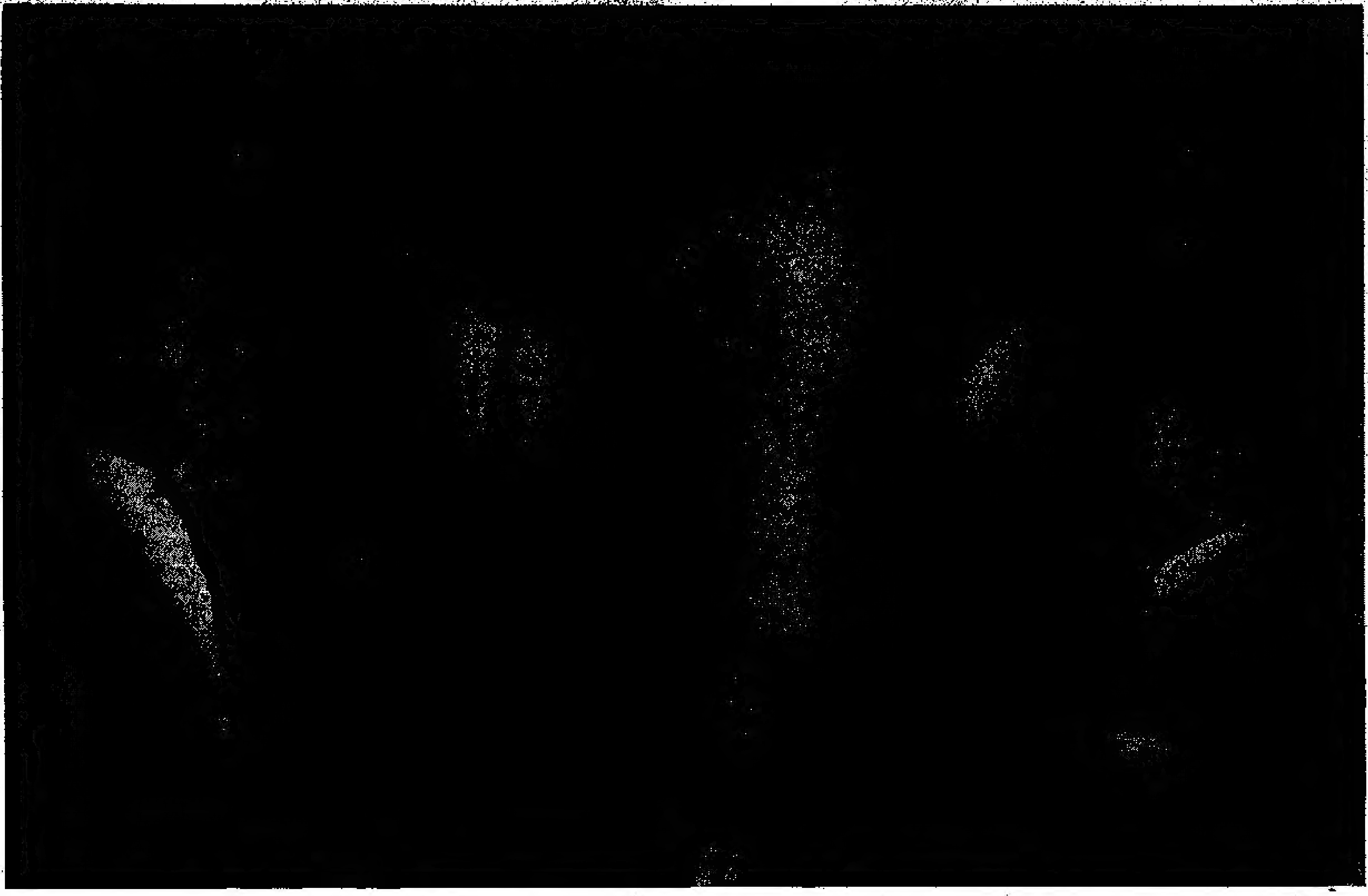
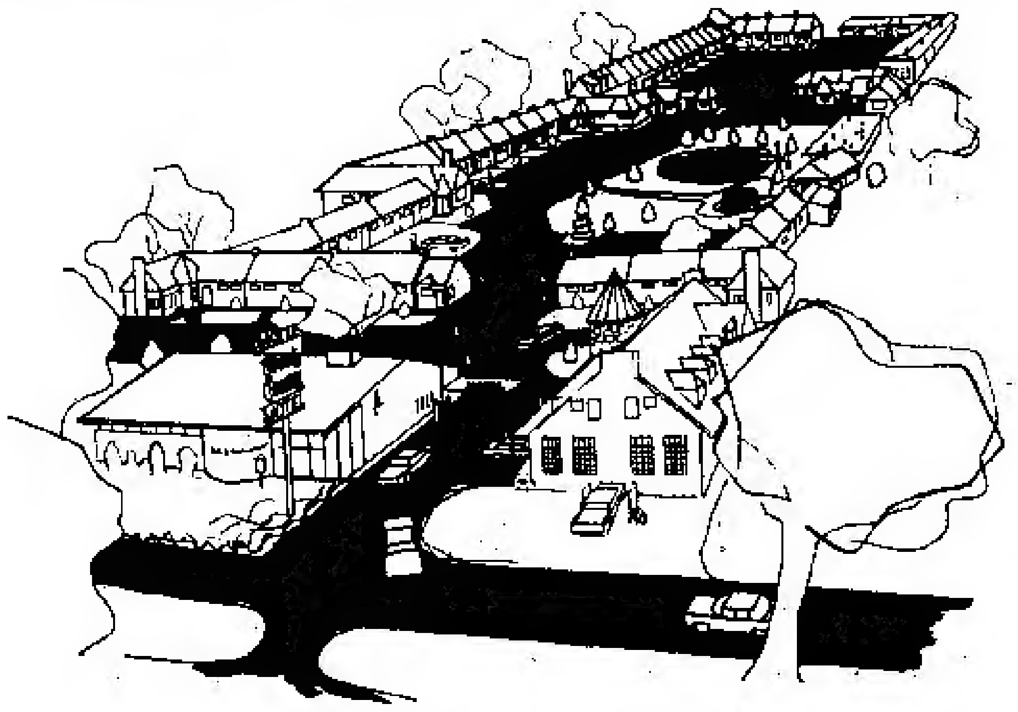




Among the prize-winners at Lower Canada College prize-giving ceremonies was Alan Lloyd Goldbloom, left, winner of the Heward French Prize, son of Dr. and Mrs. Richard B. Goldbloom, 108 Thurlow Road, Montreal; grandson of Dr. Alton Goldbloom, former chief and now consultant of the Montreal Children's Hospital, and of Mrs. Goldbloom, 3980 Cote des Neiges Road; and of Mrs. Pearl Schwartz, of New Waterford, N. S., and the late A. Schwartz. Also, J. S. (Ian) Anderson, right, son of Mr. and Mrs. J. S. Anderson, 18 Tulip Avenue, Montreal, top student, Form Seven. With the boys are: G. H. Merrill, second from left, director of Junior School; and J. Alisdair Fraser, who was guest of honour.

— Paul Lagace, Montreal Star



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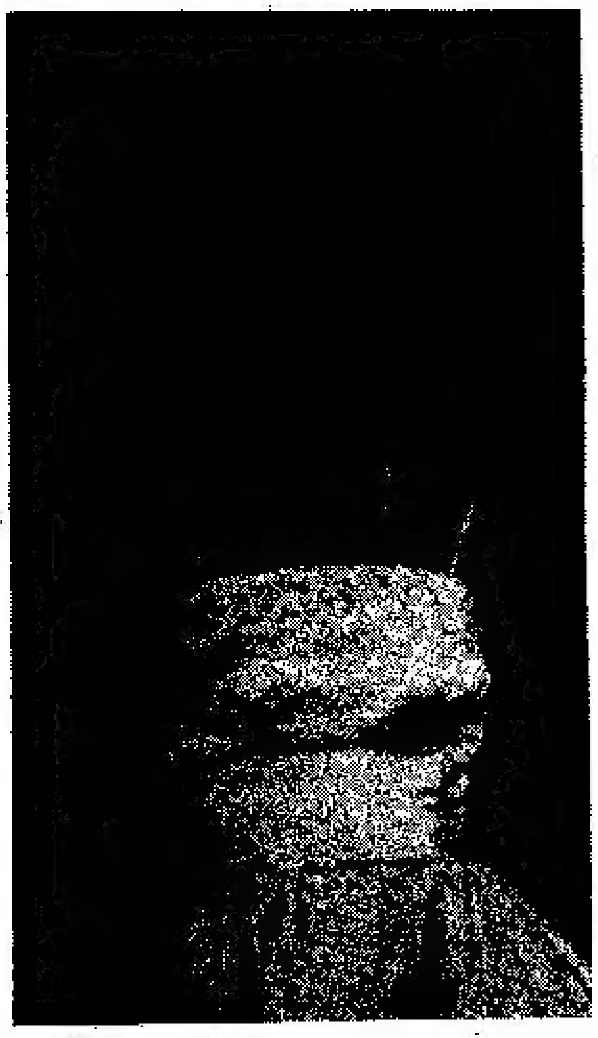
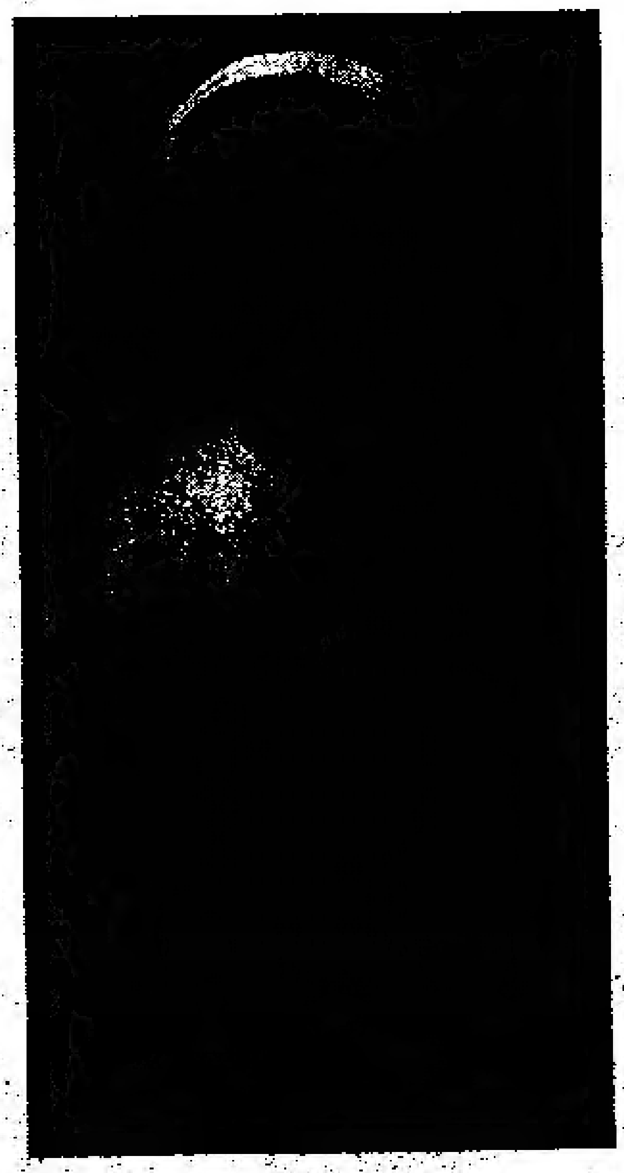
— Drummond Photos

Mrs. William J. Walters, of Whitestone, N. Y., left, is the former Miss Harriet Cohen, of Montreal; daughter of Mrs. Rose Cohen, 3465 Ridgewood Avenue, Montreal, and the late Mortimer Cohen. Mr. Walters is the son of Mrs. Frances Walters, of New York, and the late Samuel Walters.

Mrs. Stanley E. Starkman, 11 Shalimar Boulevard, Toronto, below, is the former Miss Louise Rappaport, daughter of Mr. and Mrs. Samuel Rappaport, 85 Lyndhurst Avenue; granddaughter of Mrs. Annie Yolleck, 15 Heddington Avenue, and the late Morris Yolleck. Dr. Stanley E. Starkman is the son of Mr. and Mrs. Max Starkman, 9 Glen Cedar Road.



Miss Julia Podolski, above, aged eighteen years, daughter of Mr. and Mrs. Max Podolski, 397 St. Clements Avenue, Toronto, won second prize, $75, at Metropolitan Toronto public speaking contest, of the Lions Club. She is in Grade XIII, at Northern Secondary School, and was Valedictorian last year. She won a trophy from the school for public speaking; and a contest at Toronto Kiwanis Club meet. She is the sister of Mrs. B. Massouda, of Chicago, Ill.



— Adrian's Studio

Rhonda Susan, aged ten years, below, left, and below, Kenneth, nearly five; are the children of Mr. and Mrs. Joseph Gorelick, 6005 Roslyn Avenue, Montreal; sister and brother of Harold, aged thirteen years; grandchildren of Mr. and Mrs. J. Mager, 5202 Bessborough Avenue; and of Mrs. Fraidel Gorelick, 5702 Durocher Avenue, and the late Morris Gorelik.

— Hy Walt

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Deborah Marsha, aged two years, right, is the daughter of Mr. and Mrs. David Beltuc, 2165 Noel Street, Montreal; granddaughter of Mr. and Mrs. Nathan Silver, 4857 Jean Brillant Avenue; and of Mr. and Mrs. Joseph Boltuc, 5510 Robinson Avenue.

◆

Fred Allen, aged thirteen years, below, is the son of Mr. and Mrs. Alex Platt, 65 Gloucester Grove, Toronto; brother of Hyman, aged ten years; grandson of Aaron Yuffe, of Winnipeg, Man.; and of Mr. and Mrs. M. S. Platt, 42 Westover Hill Road.

— Graphic Artists

◆

Marshall Lorne, aged thirteen years, right, is the son of Mr. and Mrs. Morris Alter, 26 Homer Street, Rochester, N. Y., formerly of Toronto; brother of Donna; grandson of Mr. and Mrs. Zalman Shacter, 217 Beverley Street.

◆

Mark Wayne, aged thirteen years, below, is the son of Mr. and Mrs. Samuel Jacobson, 5473 Trans Island Avenue, Montreal; brother of Sheldon, aged seven years; grandson of Mr. and Mrs. Oscar Shacter, 4890 Maplewood Avenue; and of Joseph Jacobson, of Montreal, and the late Mrs. Sarah Jacobson.

— Hy Welt

— Drummond Photos

— St. Clair Photo Studio

Gerald, aged thirteen years, below, is the son of Mr. and Mrs. Samuel Goldstein, 6012 Mountain Sights Avenue, Montreal; brother of Anita, aged fourteen and one-half years; grandson of Mr. and Mrs. Samuel Glassman, 4263 Esplanade Avenue; and of Mrs. Anna Goldstein, 734 Bloomfield Avenue, and the late Zelig Goldstein.

— Astra Studio

◆

Mrs. Alexander Raubvogel, 7934 Wavell Road, Montreal, left, is the former Miss Marsha Rotmensh, daughter of Mr. and Mrs. Mayer Rotmensh, of that address. Mr. Raubvogel is the son of Mrs. Blanka Goldstein, of Wildwood, N. J., and the late Max Raubvogel. — Perl's and Friedman

◆

Seymour, aged thirteen years, above, is the son of Mr. and Mrs. Abe Fox, 7280 Querbes Avenue, Montreal; brother of Allan, aged nine years; grandson of Joseph Fox, and the late Mrs. Annie Fox; and of the late Mr. and Mrs. Max Schnider, all of Montreal.
— Astra Studio

Howard Jerome, aged thirteen years, above, is the son of Mr. and Mrs. Morris Alter, 14 Edinburgh Drive, Toronto; brother of Mrs. Jerry Sadja (Eileen), of Pittsburgh, Pa.; and of Mrs. Allan Kleinberg (Barbara), 14 Edinburgh Drive; grandson of Mr. and Mrs. I. Alter, 307 Euclid Avenue.

◆

◆

Dr. Stephen William Zweig, 2700 Bathurst Street, Toronto, right, son of Mr. and Mrs. Morris L. Zweig, 40 Glen Cedar Road, graduated from the University of Toronto, Faculty of Dentistry. He is a member of Alpha Omega Fraternity. He won the Academy of Dentistry Prize. He is the brother of Mrs. M. Ziegelman (Monica), of Detroit, Mich.; grandson of Mr. and Mrs. Harry Zweig, 83 De Quincy Boulevard. His wife is the former Miss Joyce Freedman, daughter of Mr. and Mrs. Elias Freedman, 640 Roselawn Avenue.

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Rabbi H. Leonard Poller, left, the new religious leader of Temple Beth Sholom, in Montreal, is a native of Scranton, Pa. He graduated in 1950 from the University of Scranton, with a Bachelor of Science degree. He attended the Hebrew Union School of Education and Sacred Music before transferring to the Hebrew Union College-Jewish Institute of Religion, in Cincinnati, Ohio. In 1957 he received a Master of Arts degree, and was ordained as Rabbi. In June, 1957, he went to Temple Oheb Shalom, of Baltimore, Maryland, as assistant rabbi; and in 1960 was elected associate rabbi. He is a member of the Board of Jewish Education of Baltimore; Clergyman's Advisory Board of Planned Parenthood; board of the American Jewish Committee; secretary of the Baltimore Board of Rabbis; and of the Middle Atlantic Association of the Central Conference of American Rabbis; first vice-president of the Clergy Brotherhood of Baltimore; lecturer for the Jewish Chautauqua Society; adviser to the Middle Atlantic Federation of Temple Youth. He has just completed graduate studies at the Baltimore Hebrew College. Rabbi and Mrs. Poller have two daughters: Judy, aged three years; and Sharon, one year.

* * *

* * *

The Burns Night, annual dinner of the Third Battalion, The Black Watch (RHR) of Canada, was held in the sergeants' mess of the Bleury Street Armory. Guests included, left to right: Brig. K. G. Blackader, CBE, DSO, MC, ED, Colonel of the regiment; WOI (RSM) M. Gurevitch, CD; and Col. A. T. Howard, OBE, ED. The regiment is celebrating the centennial of the Black Watch, which the Queen Mother, who is Colonel-in-Chief, will attend on June 9, and present the colours to the regiment. WOI (RSM) Moe Gurevitch, CD, joined the regiment in 1942 and became Regimental Sergeant Major in October, 1960, of the Third Battalion Black Watch. He is senior non-commission rank in the army and is the first Jewish man to become Regimental Sergeant-Major. He is the son of Michael Gurevitch, 5618 Clark Street, and of the late Mrs. M. Gurevitch; and is married to the former Miss Mollie Mandelcorn. They reside at 1933 Barbe Street, Chomedey; and have two daughters, Misses Shelley and Elaine Gurevitch.

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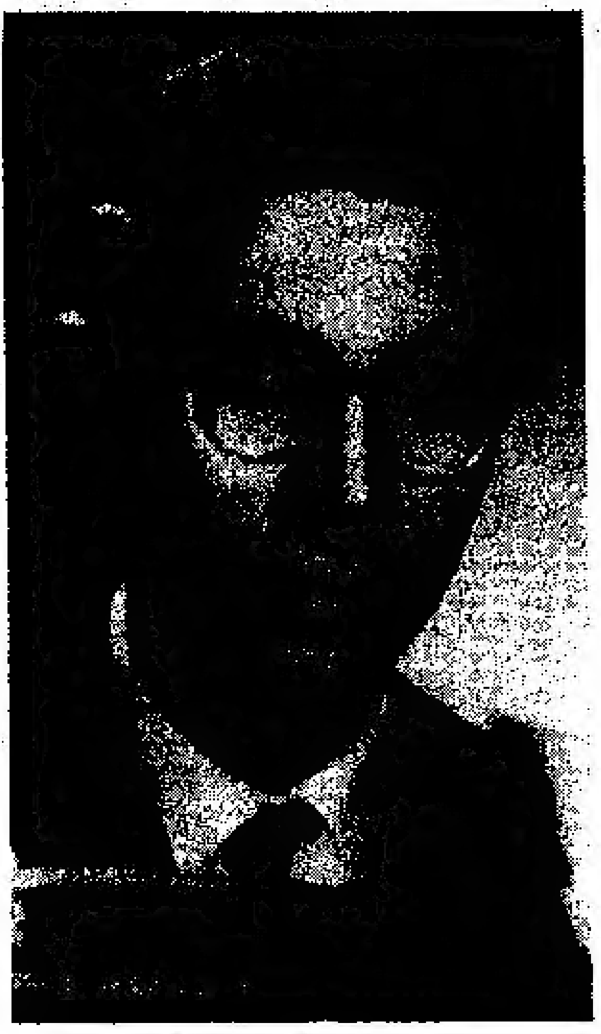
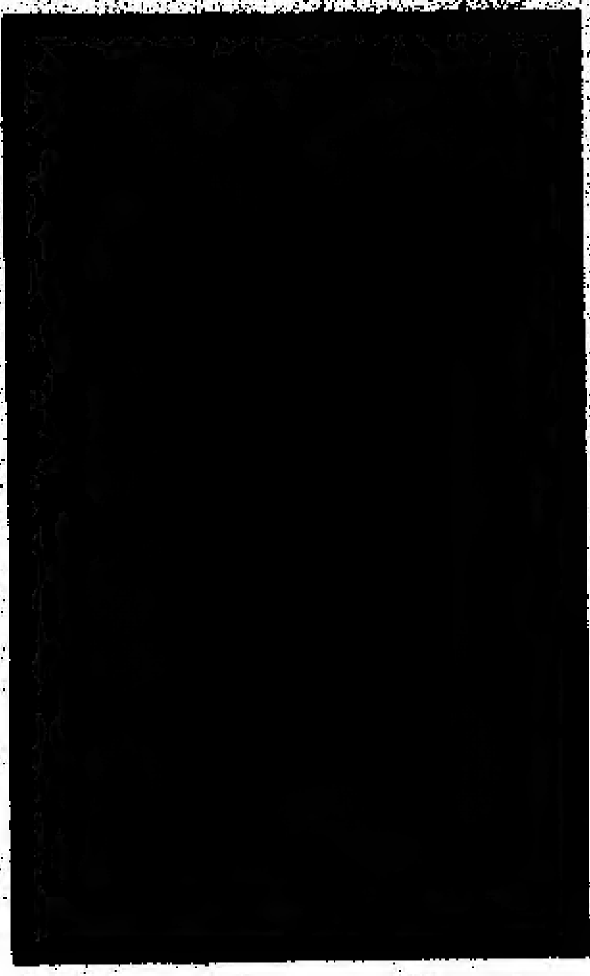
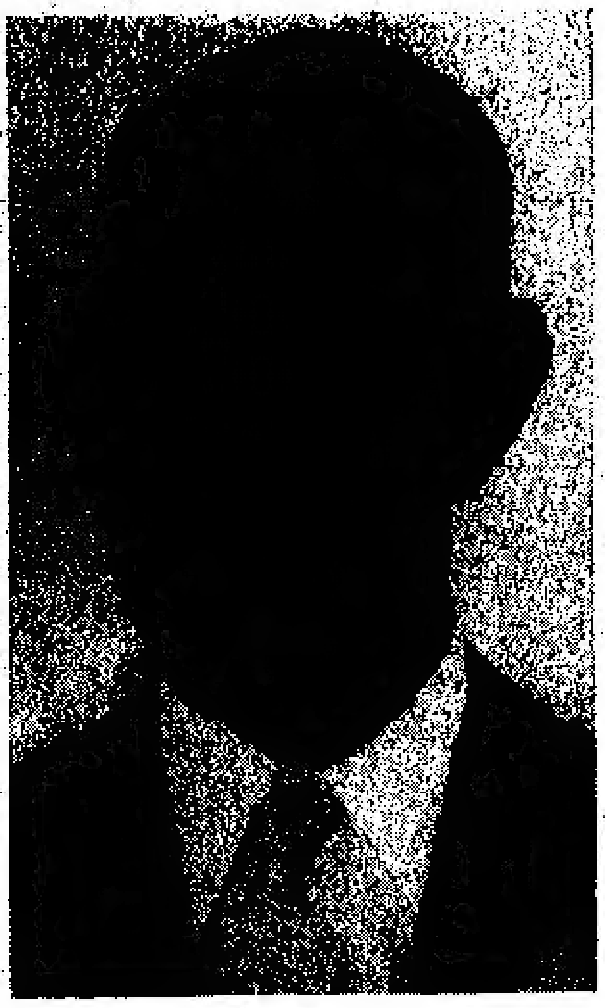
David Michael Magder, below, son of Dr. and Mrs. Harry Magder, 597 Lansdowne Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He was on the executive of Hillel Foundation governing board; was a member of the Student Zionist Organization. He is studying in the Faculty of Medicine at McGill.





Jacob Joseph Elkin, above, son of Mr. and Mrs. F. Victor Elkin, 581 Lansdowne Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with second class honours in economics and political science. He was president of the International Association Of Students In Economics and Commerce; was on the executive of the Debating Union; in McGill Conference on World Affairs; organized debating at the McGill Winter Carnival in 1961; was a Gold A Debater; and twice winner of the Bovey Shield; was a member of the United Nations Club; and of Hillel Foundation.

Robert Seron, 348 Joicey Boulevard, Toronto, below, chairman of the twenty-fifth Regional convention of Zionist Organization of Canada, Central Division, has been a member of the national executive for twenty-five years. He is national vice-president; past president of Central Division; and of Toronto Zionist Council; was president of Herzl Zion Club, which he increased from three hundred and seventy, to three thousand. He was instrumental in creating the United Jewish Appeal, and is associate chairman. His wife is the former Miss Sadye Axler, daughter of the late Mr. and Mrs. Benjamin Axler. They have a daughter, Mrs. Samuel Schachter (Helen Frances), 121 Caribou Avenue; two grandchildren: Sharon Nancye, and Barbara Joan.



Eliezer N. Dembitz, 108 Rajah Street, Toronto, above, is the Israeli Consul, in Toronto. He was born in Philadelphia, Pa., in 1925; settled with his family in Israel in 1933. He graduated from the Hebrew University with a Master of Laws degree. Mr. Dembitz was secretary to the Minister of Health, Dr. Joseph Burg; and director of the office, when Dr. Burg headed the Ministry of Posts. He was assistant to the Supreme Court Reporter, and left to be Consul of Toronto. He was with the U.S. Army of Occupation in Germany; organized the Jewish G. I. Council, in Frankfurt, Germany, for work among Jewish displaced persons. He worked in the Jewish Agency for Palestine Mission to Austria; served in the Israeli Army; is now in the Reserve. His wife was Miss Rachel Brown, daughter of Mr. and Mrs. Mordechai Brown, of Tel Aviv, Israel. Mr. Dembitz is the son of Mrs. Miriam J. Dembitz, of Jerusalem, Israel, and the late Aaron Dov (Arthur) Dembitz. Their children are: Chaya Margalit, aged five years; Aaron Dov, three; Israel Yehuda, one.

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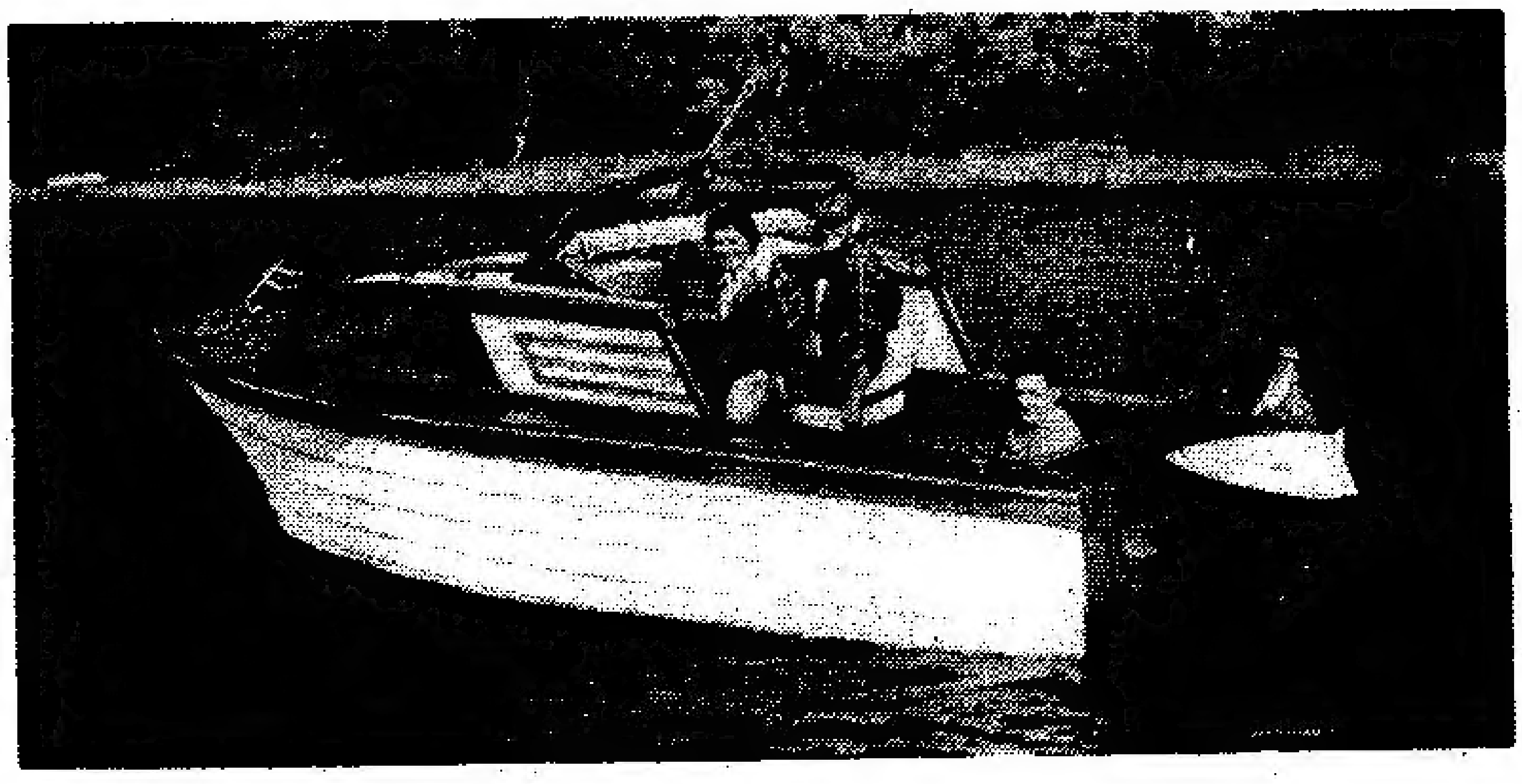

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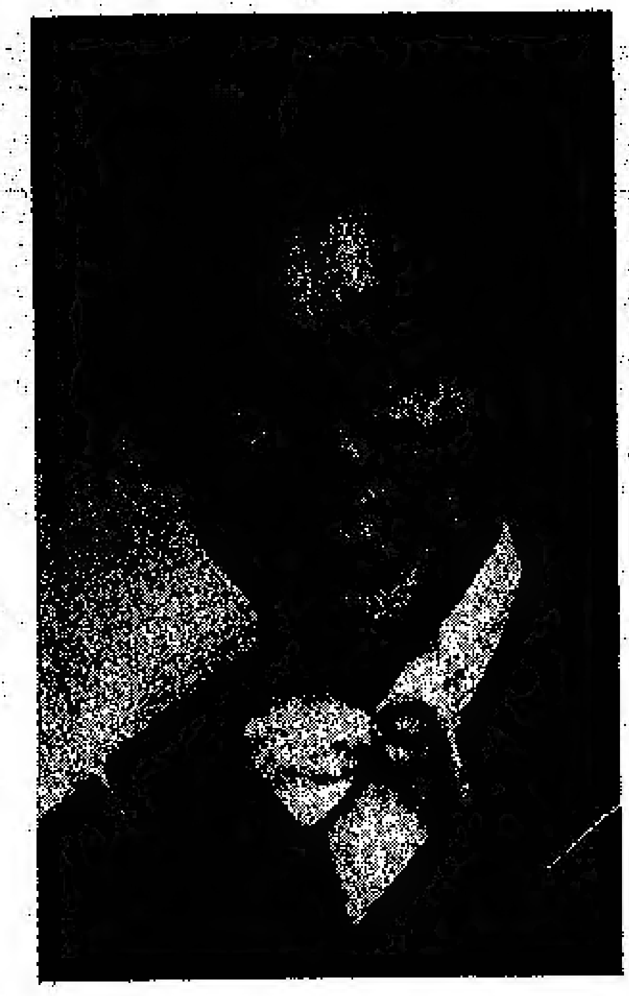
Barry Margulis, above, son of Mr. and Mrs. W. Margulis, 249 Sheraton Drive, Montreal, graduated from McGill University with a Bachelor of Arts degree, with first class honours in Philosophy and Political Science. In 1959 he received a Faculty Scholarship; in 1960 was a University Scholar; last year won a Woodrow Wilson Fellowship to do graduate studies in Philosophy at Brandeis University, at Waltham, Mass.; also won the Reford Scholarship in Philosophy. While at McGill he was vice-president of Hillel Foundation; a member of Scarlet Key Honour Society; a Senior inter-collegiate debater; a finalist in the Talbot Papineau Public Speaking contest; worked on the Blood Drive; was a delegate to the Model University United Nations.

David Goldenblatt, above, son of Mr. and Mrs. Aaron Goldenblatt, 6825 Somerled Avenue, Montreal, graduated from McGill University with a Bachelor of Arts degree, with first class honours in philosophy. He was president of Hillel Foundation; and had been membership chairman; was on the McGill Debating Team; worked on the McGill Daily.

Simon Zysman, below, son of Mr. and Mrs. Arthur Zysman, 103 Old Forest Hill Road, Toronto, graduated with first class honours from the University of Toronto with a Bachelor of Arts degree in Political Science and Economics. He wrote for the Varsity; was a writer and director of the University College Follies; on Hart House house committee; on the University of Toronto Debating Team; in the Model Parliament; a member of the Liberal Campus Club; president of Sigma Alpha Mu Fraternity. He won the Maurice Cody Award for Public Speaking; and a World University Service Scholarship to the summer seminar in Sweden. He is attending University of Toronto Law School. He is the brother of Milton Zysman; and of Mrs. Arthur Snyder (Ruth), of Los Angeles, Calif.

Lloyd D. Cadsby, below, son of Mr. and Mrs. Murray Cadsby, 227 Coldstream Avenue, Toronto, graduated from Osgoode Hall Law School, of the University of Toronto, with a Bachelor of Laws degree. He previously obtained a Bachelor of Arts degree there. He is an alumnus of Pi Lambda Phi Fraternity. He is the brother of Susan, aged fifteen years; grandson of Mrs. Rebecca Lane, 1401 Eglinton Avenue West.



* * *

David Spring, right, son of Mr. and Mrs. Sol. Spring, 362 Vaughan Road, Toronto, graduated with honours from the University of Toronto with a Bachelor of Arts degree in Mathematics. He was a member of Bnai Brith Hillel Foundation. He is doing post-graduate work at the University of California, at Berkeley, Calif., and will then teach Mathematics. He is the brother of Paul, aged eighteen years; and Howard, thirteen; grandson of Mrs. Sarah Green, 55 Brucewood Crescent.

* * *

* * *

Howard Thomas Cohen, right, son of Mr. and Mrs. Henry Cohen, 637 Lansdowne Avenue, Montreal, graduated from McGill University with a Bachelor of Commerce degree, with distinction in the general course. He won a Quebec Natural Gas Corporation scholarship for highest attainment in the third year. He was president of the Commerce Undergraduate Society; honourary member of Scarlet Key Honours Society; Commerce representative at the Students' Executive Council; chairman for the Combined Charities Campaign in 1961; associate sports editor of the McGill Daily; and is a member of Zeta Beta Tau Fraternity.

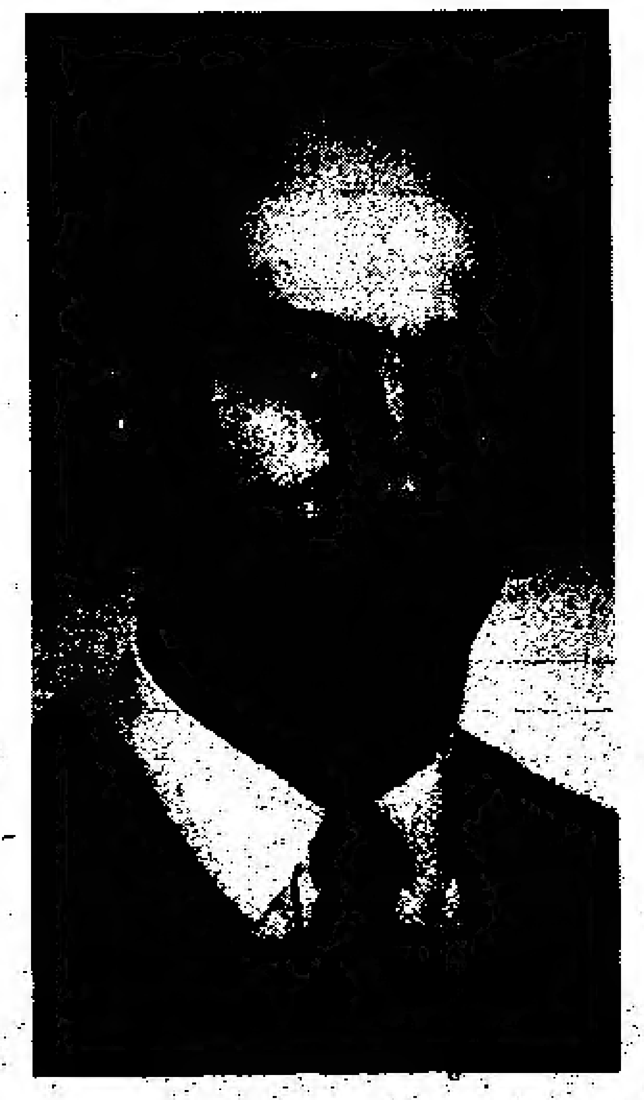
Dr. Izzy Sommers, 65 Lawton Boulevard, Toronto, left, the son of Mr. and Mrs. Reuben Sommers, 21 Meir Avenue, graduated from the University of Toronto, Faculty of Medicine. He played intra-mural basketball, volleyball, squash, and water polo; is interning at the Toronto General Hospital. He is the brother of Mrs. Morton Yablo, 26 Meadowbrook Avenue; Harold, aged eighteen years; and Linda, fifteen. His wife is the former Miss Lorne Rosen, daughter of Mr. and Mrs. Marvin Rosen, 53 Brookview Drive.

* * *

* * *

David Gershenovitz, left, son of Mr. and Mrs. Percy Gershenovitz, 87 Atlas Avenue, Toronto, graduated from the University of Toronto with a Bachelor of Science degree. He was in the R.C.A.F., University Reserve Training Corps; produced and was in University College Follies; was a member of the University College Literary and Athletic Society; was the External Affairs Committee representative; the National Federation of Canadian University Students representative; member of the University College Drama Guild; and wrote for the Gargoyle. He is studying medicine at the University of Toronto. He is the brother of Mrs. Bernard Pike (Rickie), 56 Palomino Crescent; and of Miss Anita Gershenovitz, of Washington, D.C.; grandson of Mrs. Helen Knops, 400 Wilson Avenue.

* * *



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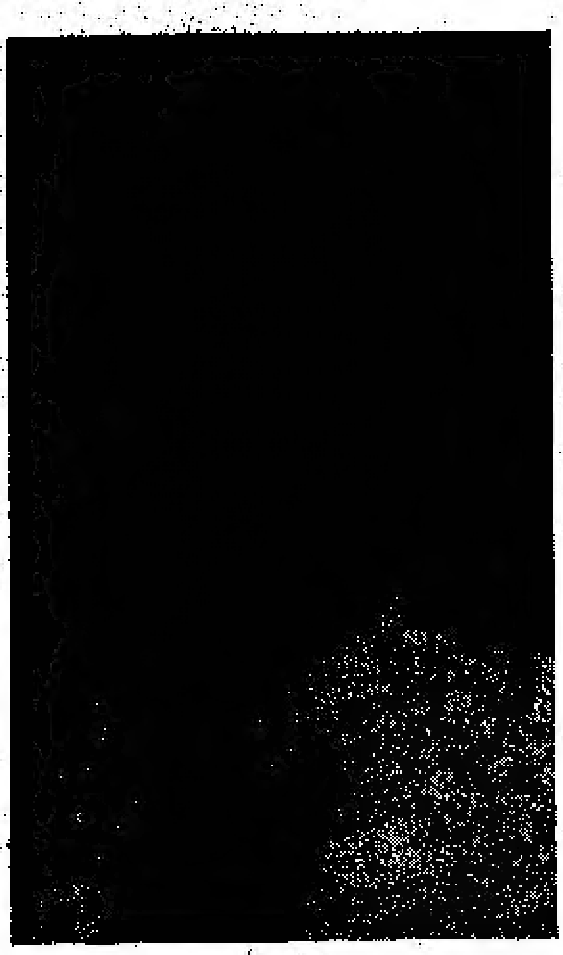
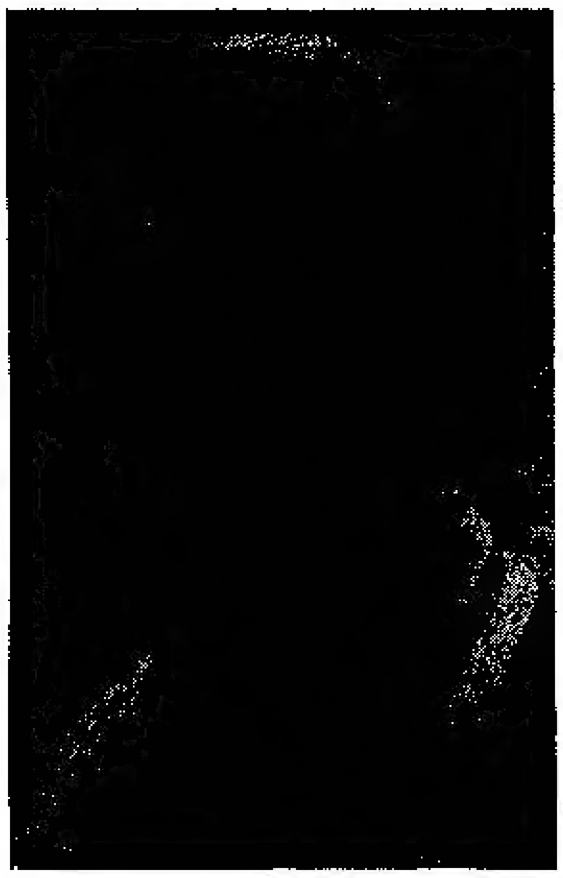


Zev, aged thirteen years, above, is the son of Mr. and Mrs. David Scheer, 475 Glengarry Avenue, Toronto; brother of Jacob, aged ten years; and of Ephraim, four.
— Dan King



— Graphic Artists

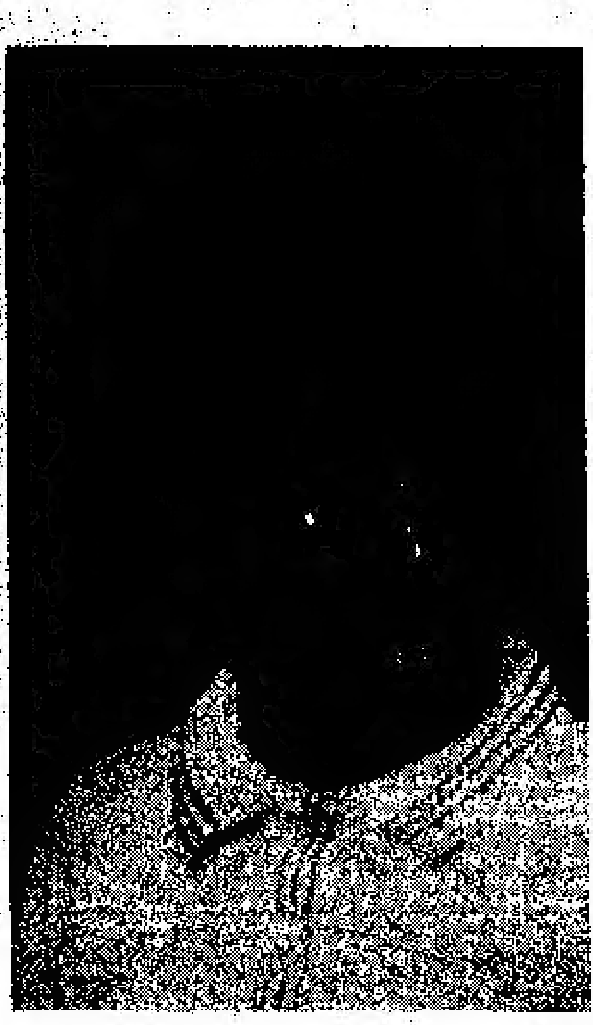
Morty, aged thirteen years, right, is the son of Mr. and Mrs. Ralph Baker, 485 Fraser Street, Montreal; brother of Trudy, aged twelve years; grandson of Mrs. Jenny Baker, 6300 Lennox Avenue, and the late Barnett Baker; and of the late Mr. and Mrs. M. Pomerantz, of Montreal.

Michael, aged thirteen years, below, is the son of Mr. and Mrs. David Greenblatt, 64 Strathearn Road, Toronto; brother of Jesse, aged ten years; and Steven, five; grandson of Mr. and Mrs. Israel Greenblatt, 191 Parkside Drive; and of Mrs. Esther Zeraitsky, 356 Winnett Avenue.

— Macko Studio

Leslie, aged thirteen years, left, is the son of Mr. and Mrs. Bernard Sussman, 10 Fernwood Road, Toronto; brother of Martin, aged seventeen years.

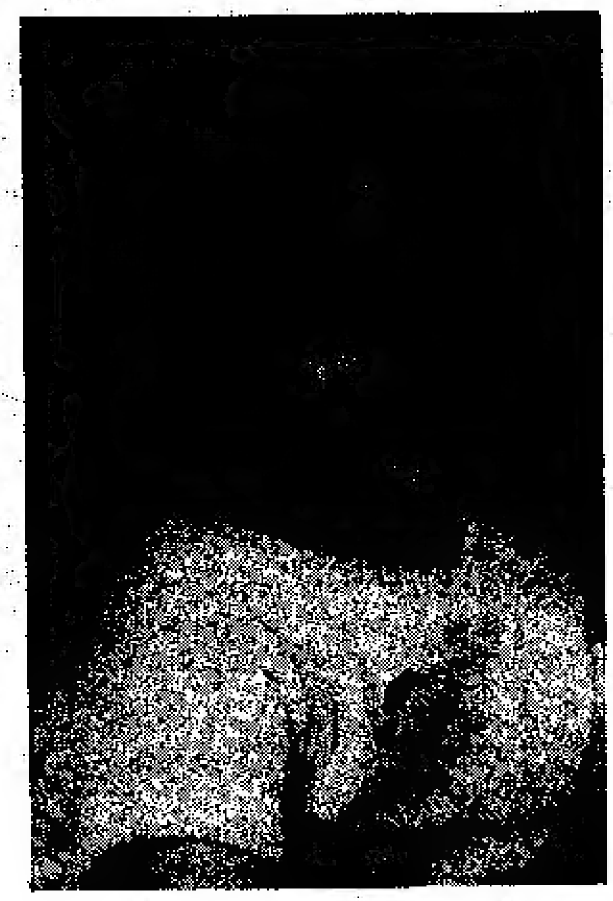
Mrs. Paul A. Berman, 34-15 Parsons Boulevard, Flushing, Queens, New York, left, is the former Miss Shirley A. Segal, daughter of Mr. and Mrs. Samuel Segal, 8221 Prince of Wales Avenue, Montreal. Mr. Berman is the son of Mr. and Mrs. Abraham H. Berman, of Forest Hills, N. Y.
— Hy Welt



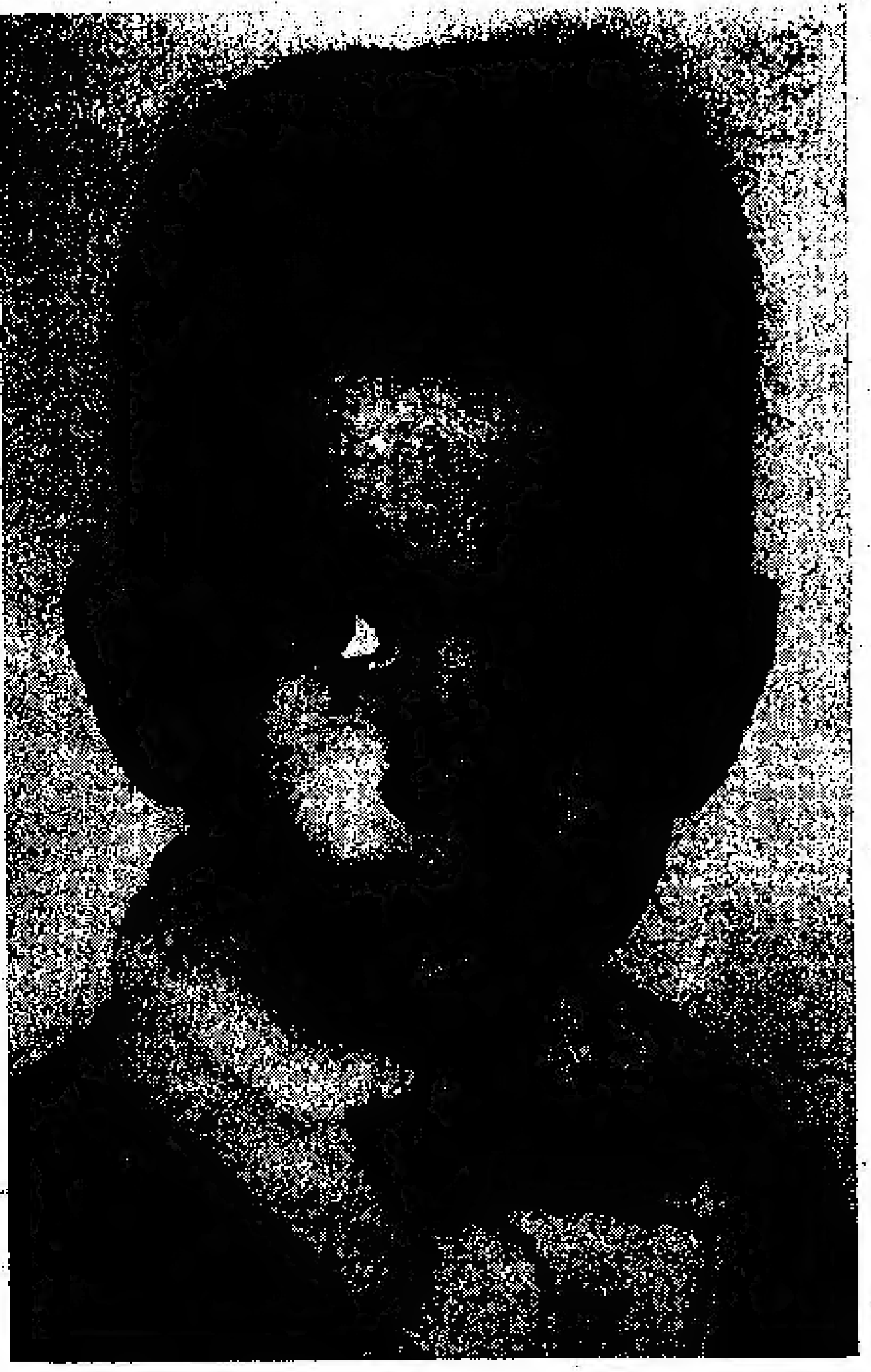
— Drummond Photo

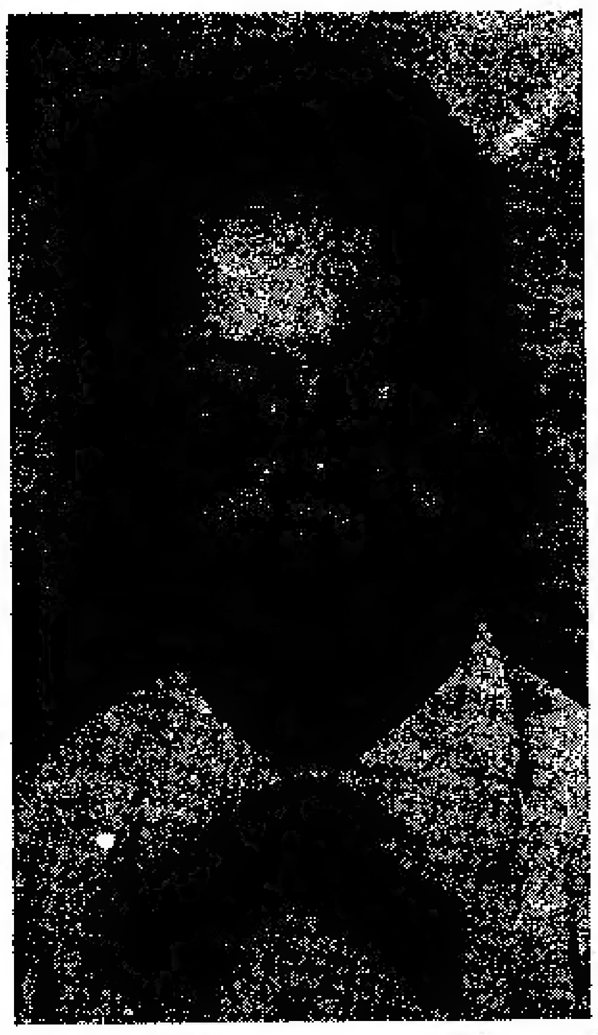
Ian William, aged five, below; and his sister, Lori Faith, two, below, right, are the children of Mr. and Mrs. David S. Berger, 5410 Garland Place, Montreal; grandchildren of Mr. and Mrs. Max Kolber, 3090 Linton Avenue; and of Mr. and Mrs. Samuel Burg, of New York.

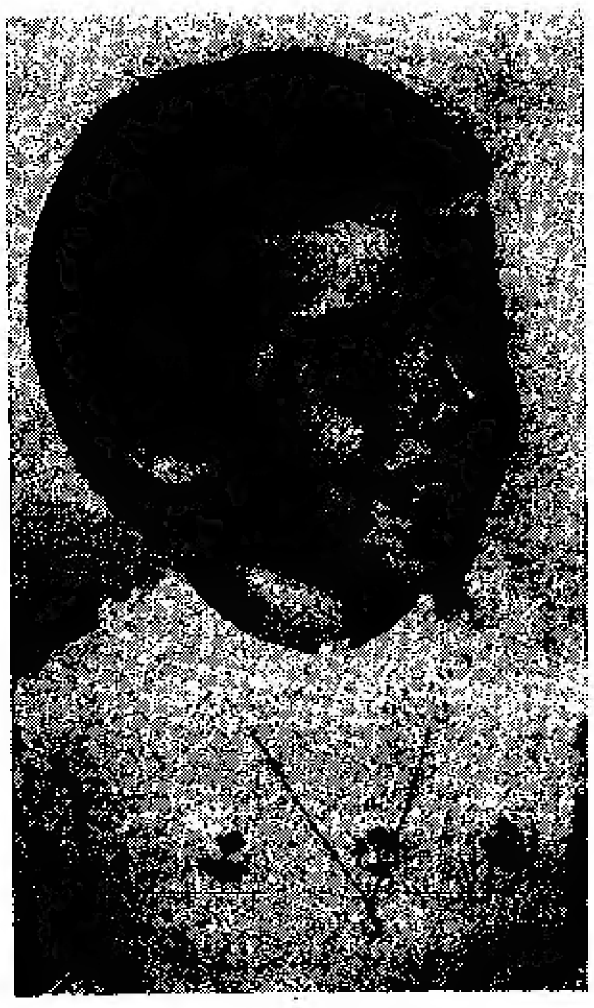
Steven, aged three years, left, and his brother, Perry, eighteen months, below, are the sons of Mr. and Mrs. Sidney Itzcovitch, 5604 Westluke Avenue, Montreal; grandsons of Mr. and Mrs. David Chyfetz, 7519 De L'Epee Avenue; and of Mr. and Mrs. Charles Itzcovitch, 6160 Macdonald Avenue; great-grandsons of Mrs. G. Kimmel, 1632 Ducharme Avenue.



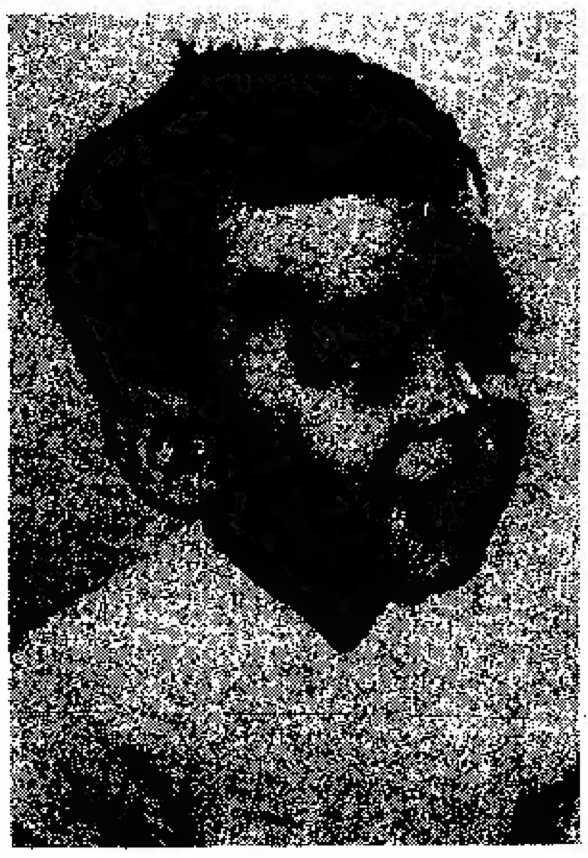
Mitchell, aged two years, right, is the son of Mr. and Mrs. Cecil Charron, 1756 Hartenstein Street, Montreal; grandson of Mr. and Mrs. Frank Charron, 6032 Westbury Avenue; and of Mr. and Mrs. Harry Seligman, 3345 Ellendale Avenue; great-grandson of Hyman Seligman, 5669 Jeanne Mance Street.
— Tante Liane Studio







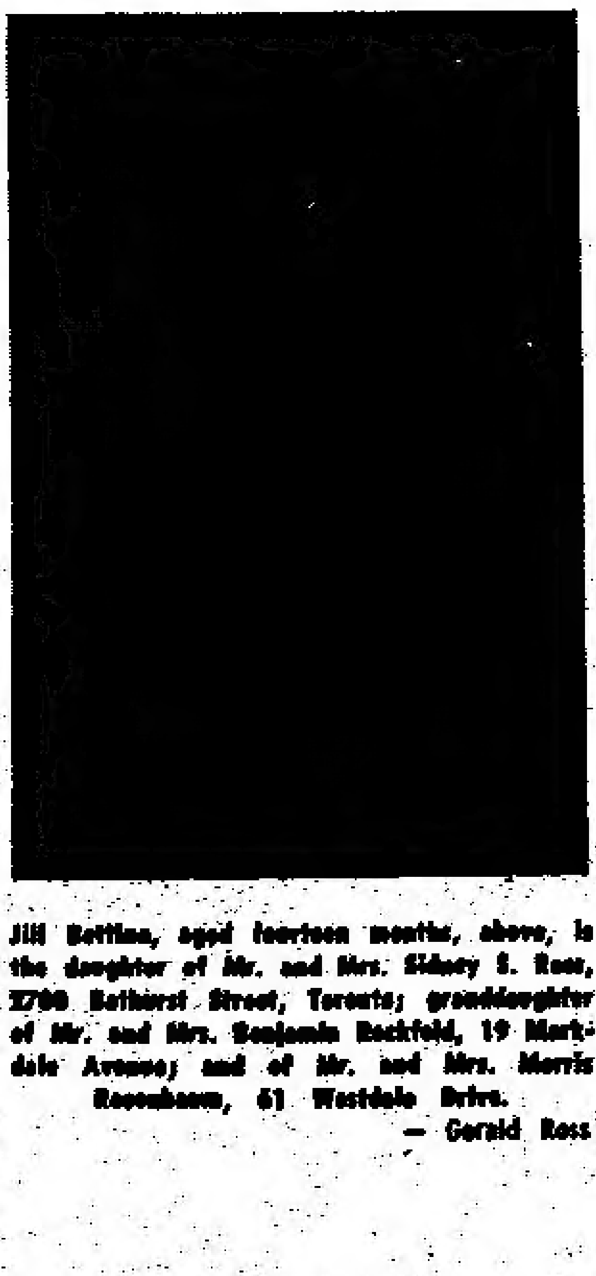
— Tante Liane Studio



— Tante Liane Studio

Howard, left, aged four years, is the son of Mr. and Mrs. Jack Bishansky, 5709 Davies Avenue, Montreal; brother of Sandra, below, aged one and one-half years; grandson of Mr. and Mrs. S. Bishansky, 4850 Courtrai Avenue; and of J. Parker, 8 Marquette Street, Toronto, Ont., and the late Mrs. Sophie Parker.

Susan Eleanor, aged eight years, and Sheryl Gail, six, below, are the daughters of Mr. and Mrs. Jack J. Bernstein, 5736 Westluke Avenue, Montreal; sisters of Barry Thomas, aged thirteen years; granddaughters of Mr. and Mrs. Louis Udashkin, 5586 Clanranald Avenue; and of Mr. and Mrs. Max Bernstein, 4625 Plamondon Avenue.



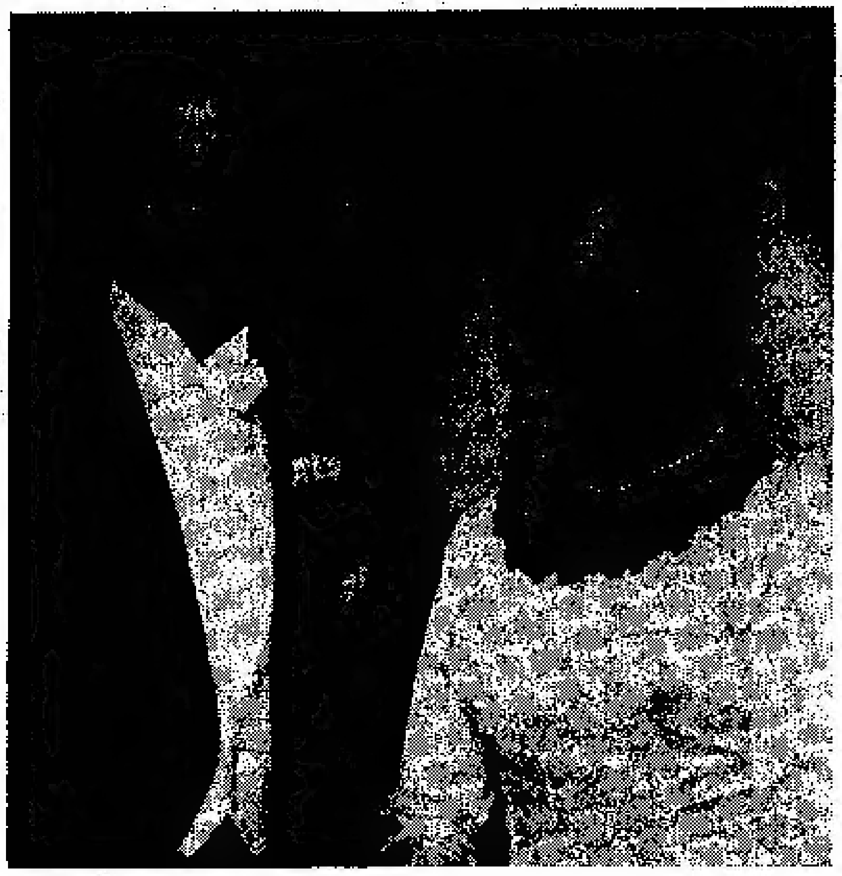
Jill Bettina, aged fourteen months, above, is the daughter of Mr. and Mrs. Sidney S. Ross, 2700 Bathurst Street, Toronto; granddaughter of Mr. and Mrs. Benjamin Rockfeld, 19 Markdale Avenue; and of Mr. and Mrs. Morris Rosenbaum, 61 Westdale Drive.
— Gerald Ross

— Baby Charm Studio

Maritimes Section

Harvey Hirsh, above, son of Mr. and Mrs. Samuel Hirsh, 6375 Chester Avenue, Montreal, graduated from McGill University with a Bachelor of Science degree. He is attending Dalhousie University, in Halifax, N. S., in the Faculty of Dentistry.

Mrs. Elliot Marshall, of Glace Bay, N. S., is the former Miss Helen Marmorosh, daughter of Mr. and Mrs. Fred Marmorosh, 5866 Decelles Avenue, Montreal. Mr. Marshall is the son of Mrs. L. Marshall, of Glace Bay, N. S., and the late Louis Marshall.



— Hy Weir

Fred, aged thirteen years, above, is the son of Mr. and Mrs. Joshua Kalles, 4732 Van Horne Avenue, Montreal.

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Maritimes Section

Right, Mrs. Harold Connolly, of Halifax, N. S., wife of Senator Harold Connolly, formerly Premier of Nova Scotia, and left, Mrs. Richard Glube, opened the eighth annual tea and sale of the Women's League of Shaar Shalom Synagogue, in Halifax. Mrs. Connolly, born in Boston, Mass., of Acadian parents, is the former Miss Vivian Martel, and has lived in Halifax since her marriage in 1935. The mother of five children, she is well-known as hostess for her husband during his political career of twenty-five years, which included the Provincial Ministries of Health, and Trade and Industry. He served as premier following the death of Angus L. Macdonald, and was named to the Senate in 1956. Mrs. Glube, who is president of the Women's League, is formerly of Ottawa. She was assisted at the tea and sale, by Mrs. Leonard Goldberg, Mrs. Peter Herschorn and Mrs. Jack Rafuse, the co-conveners.

— Sullivan Photo

* * *

Dorothy, Sue, and Tilly are the daughters of Mr. and Mrs. Roy Seigel, 17 Austin Terrace, Toronto; granddaughters of Mr. and Mrs. Mendel Rosengarten, of New York.

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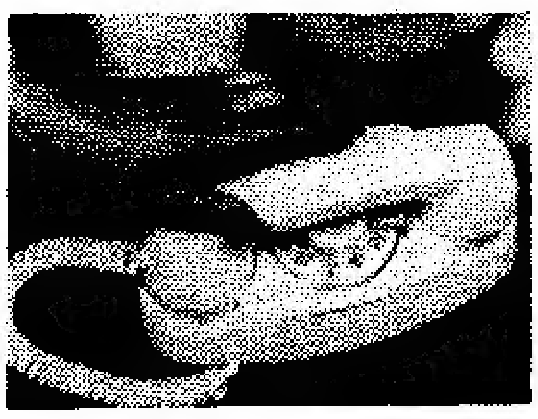

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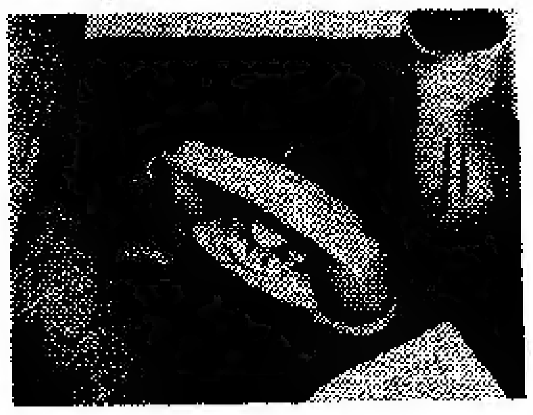

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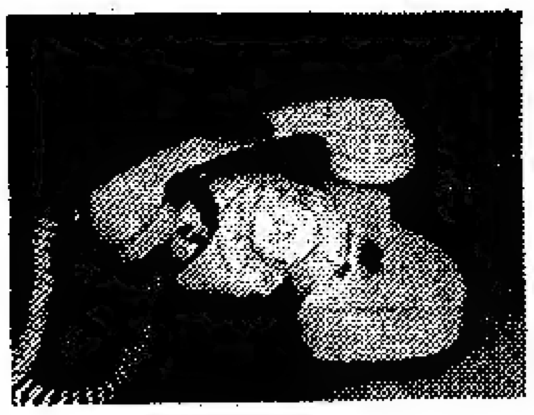

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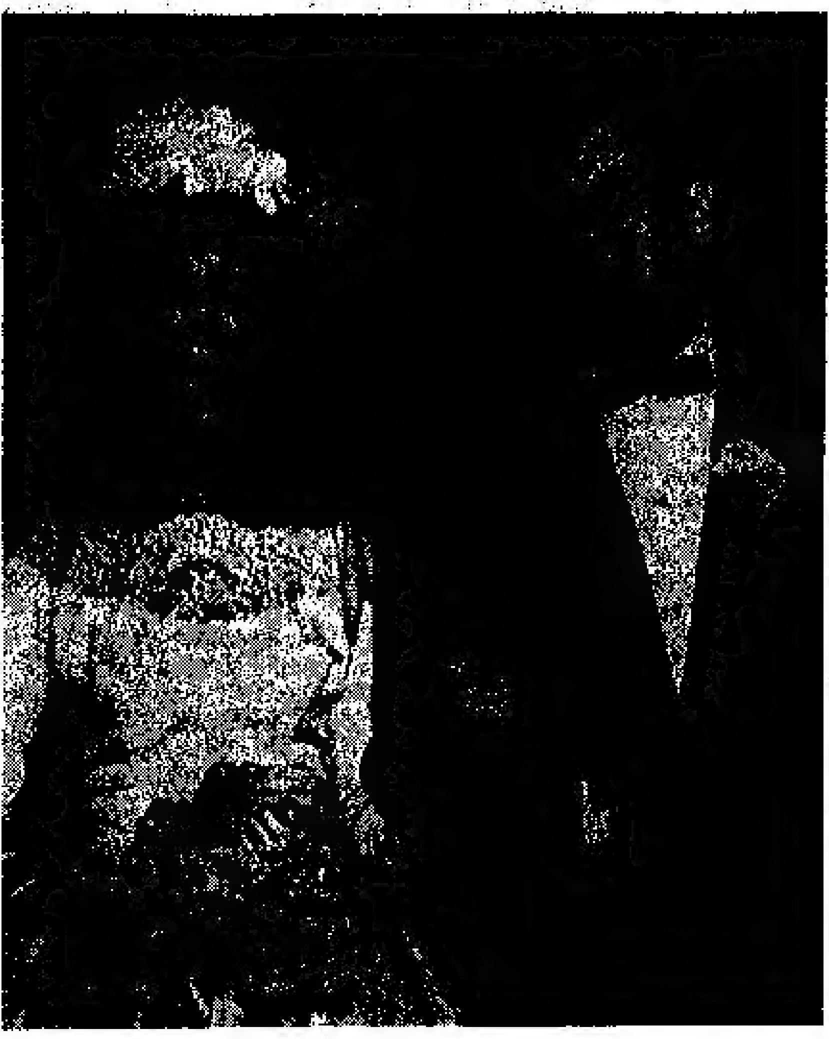

Mrs. Irwin Leonard Schwartz, 5460 Bessborough Avenue, Montreal, left, is the former Miss Myrna Iris Gameroff, daughter of Mr. and Mrs. Louis Gameroff, 4910 Mira Road, Montreal. Mr. Schwartz is the son of Mr. and Mrs. S. Samuel Schwartz, of Montreal, and Moncton, N.B.
— P.I.C. Photo

Ernest Abbit, below, of Winnipeg, Man., and Halifax, N. S., was appointed national director of Canadian Young Judaea, of the Zionist Organization of Canada. For eight years he was Maritime director of Young Judaea, and program director of Camp Kadimah, largest Zionist youth camp in Canada. He was Regional director of the Jewish National Fund and of the Zionist Men's Association for the Maritimes. For the past two years, Mr. Abbit was director of Youth Activities at Rego Park Jewish Centre in New York. He was born in Winnipeg, and attended high school and University in Fort William, Ont., and in Winnipeg.

Dr. Benjamin Goldberg, of London, Ont., above, right, received a certification in psychiatry from the Royal College of Physicians and Surgeons of Canada, and is on staff of the Children's Psychiatric Research Institute, in London, Ont. Dr. Goldberg graduated from Saint John, New Brunswick, High School at the age of fifteen years, having won the Corporation Gold Medal, five additional medals and special prizes, and placed second in the provincial matriculation examinations. He obtained a Bachelor of Science degree, with honors in biology at the University of New Brunswick, where he held a Beaverbrook Scholarship, and was elected for an Overseas Beaverbrook Scholarship in genetics research at the University of London. After medical training at Dalhousie University, he interned at Saint John General Hospital. His post-graduate studies in psychiatry were at the Menninger School of Psychiatry, in Topeka, Kansas. Dr. Goldberg's wife is the former Miss Sybil Moraff, of Sydney, N. S., who was formerly a nurse. They have three sons: Joel, Mark, and Brian. Dr. Goldberg is the son of A. H. Goldberg, 103 Leinster Street; nephew of Mr. and Mrs. M. J. Brym, Germain Street; all of Saint John.

— P.I.C. Photo

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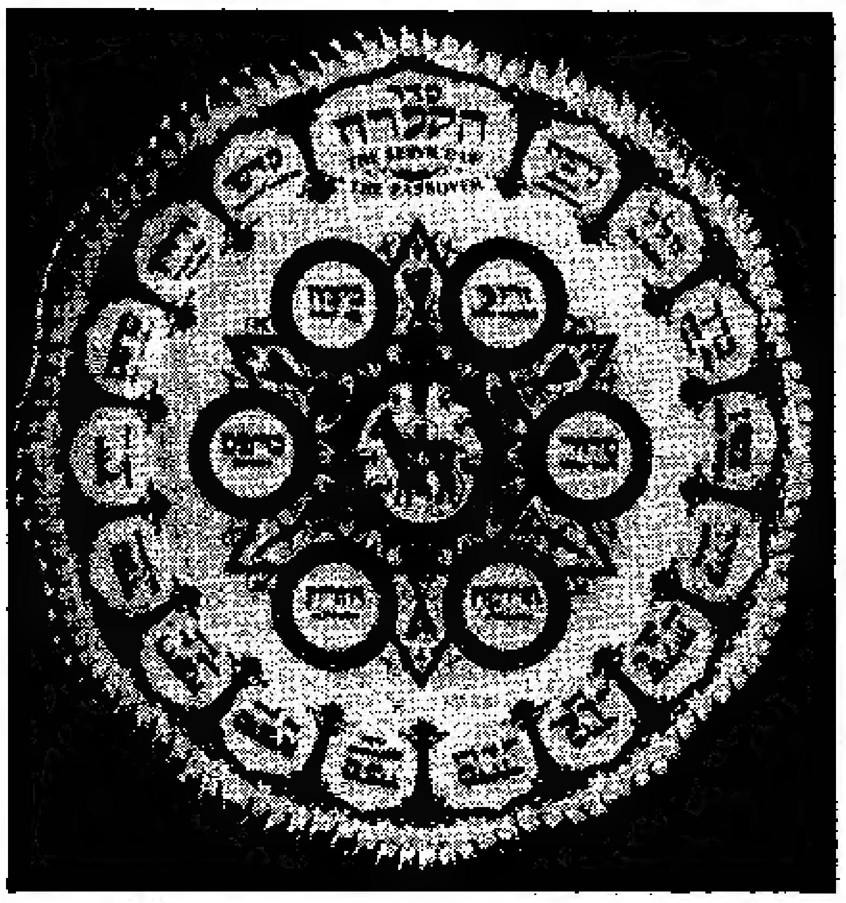

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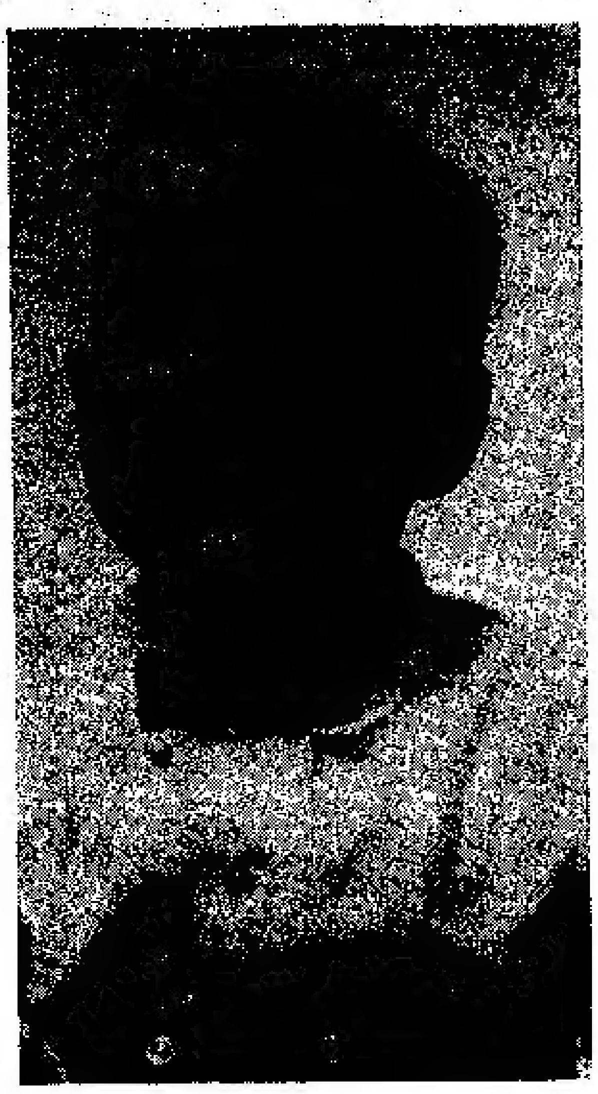
Maritimes Section

Mrs. Morden Shapiro, 417 Richview Avenue, Toronto, above, is the former Miss Linda Sceller, daughter of Mr. and Mrs. William K. Sceller, 417 Richview Avenue. Mr. Shapiro is the son of Mr. and Mrs. Roy Shapiro, 587 Melrose Avenue.

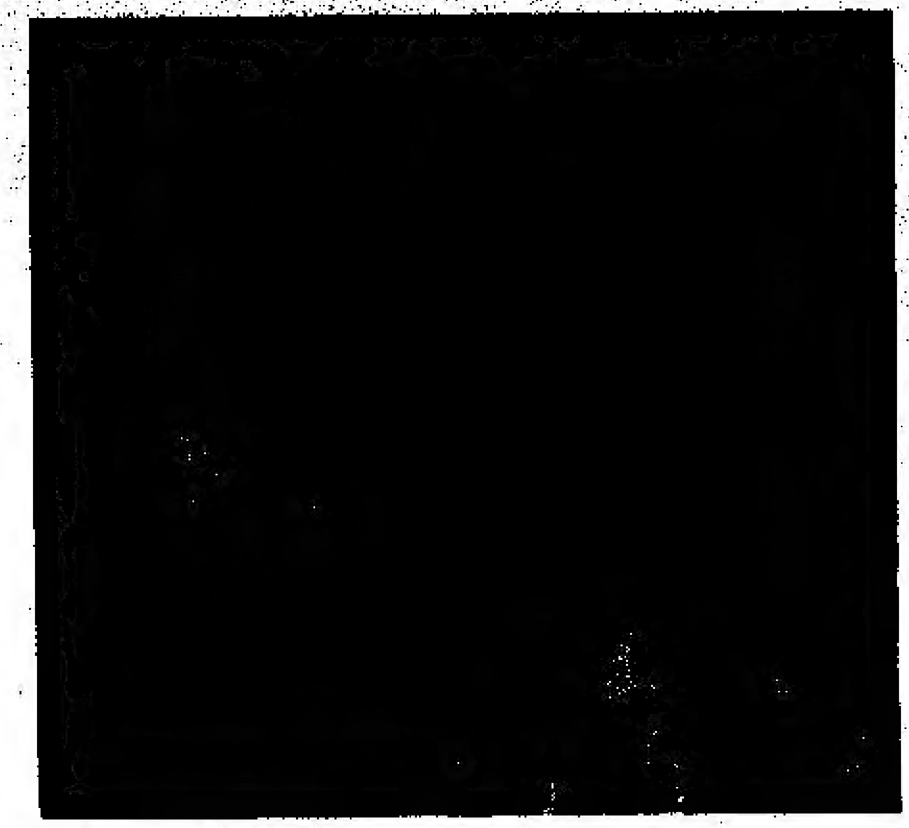
— Famous Studio

* * *

Rickey Howard Stekel, aged twenty-one months, below, is the son of Mr. and Mrs. Martin Stekel, 101 Raglan Avenue, Toronto; grandson of Mrs. Leah Lewis, 101 Raglan Avenue, and the late William Lewis; and of Mr. and Mrs. David Stekel, 68 Lindsay Avenue.



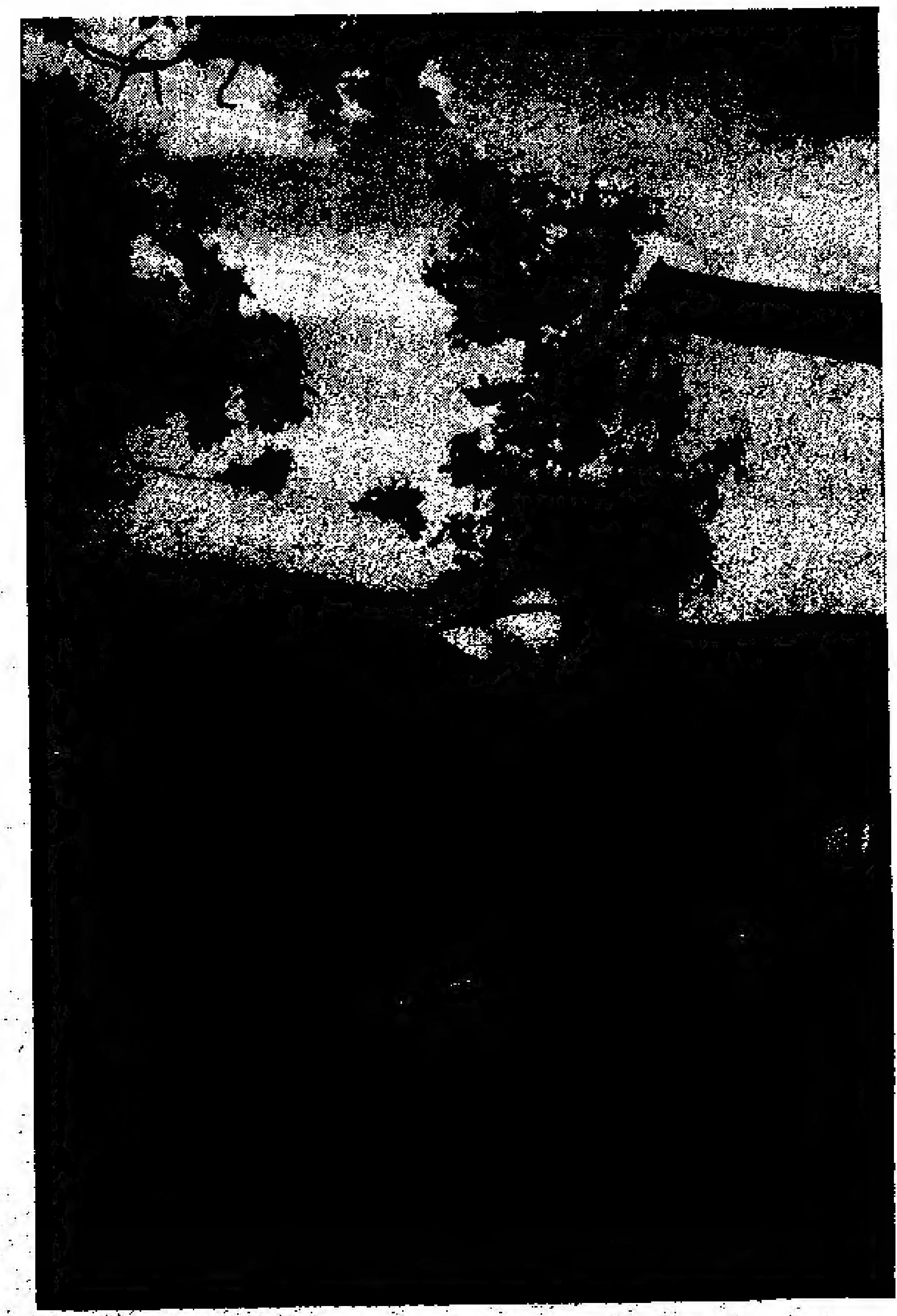
— Morrison Studio



Mrs. Elimelech Himelfarb, 414 Wilson Avenue, Toronto, above, is the former Miss Mary-Ellen Jacobson, daughter of Mr. and Mrs. Barnett Jacobson, of Lancaster, N. B. Mr. Himelfarb is the son of Mrs. Hinde Himelfarb, of Haifa, Israel, and the late Rabbi Chaim Himelfarb.

— Edward Green

* * *



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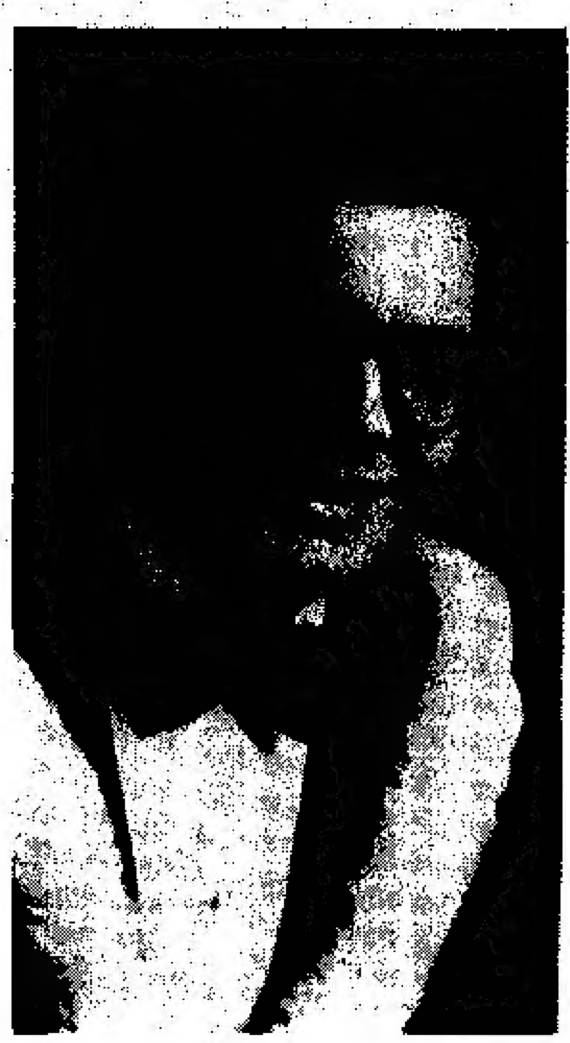

Lawrence D. Friedman, above, son of Mr. and Mrs. Samuel Friedman, 256 Sherwood Drive, Ottawa, Ont., graduated from the University of New Brunswick, with a Bachelor of Arts degree, and a major in history. At UNB he played varsity football for four years, and is now attending the University of British Columbia in the first year of law.

Mrs. Morton Elliot Schnaar, 2670 Goyer Street, Montreal, is the former Miss Marcia Ungar, daughter of Mr. and Mrs. Reuben Frank Ungar, 2670 Goyer Street. Mr. Schnaar is the son of Mr. and Mrs. Hyman Schnaar, 3779 Draper Avenue.

— David Studio

Alan Barry, above, aged thirteen years, is the son of Mr. and Mrs. Max Goldberg, 4679 St. Catherine Road, Montreal; grandson of the late Mr. and Mrs. Hyman Goldberg; and of the late Mr. and Mrs. Abraham Bier.

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Is The Clergy Doing Its Part To Keep The Laws Of Hebrew Life From Becoming Religious Relics?

BY CANTOR BEZALEL SILBERBERG, OF CONGREGATION SHAAREI ZEDEK, OF SAINT JOHN, NEW BRUNSWICK

In the course of the past few years, there have arisen a number of questions pertinent to our code of laws under which Hebrew life is governed. Most of these questions have been aimed at the feasibility of all the laws and their applicability to the present mode of Judaic life. Upon taking another close look, the individual takes to wondering why none of the authorities have taken any definite stand; why the authorities persist in avoiding the issue by standing on the side-lines, and watching these laws slowly becoming religious relics, rather than being treated to a painstaking examination and authoritative overhauling, so as to conform with the mode of present Judaic life.

Many of the laity are either unaware or totally ignorant of the fact that a simplified explanation of each of the laws, as codified by Rabbi David Karo, is available, but few take a sincere interest in conducting such examination. While the laity is blamed for being unaware or totally ignorant of the existence of such a codex, the clergy is likewise to be blamed for their not upholding their duty, which is to teach these laws and their basic functions as was done by rabbis in former times. Laws, where applicable to a life of the past are deserving of obsolescence, while others need to be adapted for use in the present, through the processes of investigation, emendation and outright elimination. In the writer's opinion, the failure of the undertaking for the enforcement of these laws has been the chief factor as to why Judaism has been losing ground steadily. While there's still time for salvage, it can be brought back to its former high status.

Another factor has been that many of the people have lost interest in their support of the laws, on the ground that it's not in the best of fashion to remain different from all other people and, lately, a great many of the laity, as well as the clergy, have taken to living outside the perimeter of the code, thereby negating their rights to being called Hebrew. Many of the laity have rejected a lot of the laws which pertain to exact biblical precepts, such as Sabbath observance, Kashrut, circumcision, fasting, and the donning of the phylacteries.

Here is a door, left widely ajar for the clergy to enter, serving as a beginning for them to bring about the called-for examination, emendation, and elimination. While Orthodoxy has done its best to remain inflexible where the subject of support of all the precepts is concerned, the other wings of Judaism have rejected in part or outrightly, the precepts, with the resultant excuse as to these precepts being termed burdensome and which certainly calls for the entire clerical body, regardless of affiliation with the various movements, to join together so as to finally bring about a reformation of the entire codex, since by the rejection in part or outright rejection, Judaism is being made ineffective, with the result that weakness of purpose, is evident in every part of the American-Hebrew community.

One notable instance is the set of laws pertinent to the time of death and how they should be carried out. Many people, whether they be mourner or member of the Chevra Kadisha, are in doubt as to what they must do at the time, and question the deeds they perform as being of Judaic origin or not. The laws of solemnity and propriety are violated to such extent as to make of this situation one which is nothing more than mere motion. Another painful situation is that many laws have become semblant to superstition, further throwing everybody concerned into deeper confusion, so that the letter of the law involved is rejected, while the superstition is accepted as the law.

The laws of Kashrut are also flagrantly violated, in that no sensible interpretation is given as to their applicability, with the result that the laity accepts what they think is the correct thing to do, this further resulting in the outright negation of these laws, which have been found by many medical authorities as sound, although these authorities most certainly did not take pains to investigate their soundness. A glaring instance is the situation involving the various technicalities of the duties concerning the use of dishes and their application to meat and dairy products; the technicalities involving immersion of vessels; glass and its fitness, as well as wooden vessels. All have created some doubt among the laity, and rather than assume the burden of these duties on the basis of doubt, the majority have taken the easier way out, which is total rejection.

Another notable instance involves the observance of the Sab-

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bath, and as is known everywhere, certain civil laws have been adopted which embrace the closing of business establishments for the duration of the Christian Sabbath-day, and in response to this imposition, many of our people have conformed to these civil laws by keeping their places of business open during our Sabbath-day, thereby violating the principle of the precept, as stated in the Bible, involving the resting from their labors, on a day appointed by God. Very little has been done by the clergy to offset this violation, with the result that the majority of our synagogues and temples suffer from gross inattendance.

Surely, there must be in existence some authority who is able to develop some effective means for a resurgence to adherence of this notable biblical law, or who can cause something in the way of conformation of the law to the present mode of life, or by effecting stronger leadership to ensure that the law is upheld. The entire action of course, cannot be undertaken by an individual but through action performed in concert, the laity supporting the contentions of their clergy, and the clergy working toward total adaptation of the code in relation to the present mode of Judaic living.

There are many questions crying for attention, examination and solution. We are in possession of an enlightened clergy who are endowed with powers enabling them to sit in judgment of these laws, and who, through a series of seminars, could develop and perfect a code which would be simple in its explanation, definitely resolved into inviolable standards, and imparted to the entire laity without any undertones of doubt. There is most certainly no excuse for laxity in these matters.

Many points must be given exacting consideration before being enacted. The process involves deep thought where the tendency is for the law to sound much like an act of superstition, which demands salvage and which could be purified in its meaning, so as to erase further doubt as to its application by the laity in living up to its letter. The seminar should involve each and every rabbinical authority in the land, who would be allowed to contribute their opinions where each law is concerned; who would debate each point until purification and simplification have been achieved and final resolution incorporated into a definitely sound code.

The writer's feeling in this matter is that the laws, as stated in the Bible, were clear enough to be obeyed, but when the Sanhedrin and their successors began to interpret them, these laws were tampered with to such extent that today, the laws and their meanings have become too distorted for any of our adherents to obey and carry out, thereby causing Judaism to emerge as the losing factor. That the laity allows this deplorable condition to exist and remain is proof enough of the loss Judaism is suffering, and compounded by the clergy's unwillingness to alleviate this plight, makes the clergy as culpable as the laity.

Let it be remembered that if it hadn't been for Judaism, a chaotic situation of vast proportion would exist. Let it be remembered that if it hadn't been for Judaism, the concept of western democracy wouldn't exist. Let it also be remembered that if it hadn't been for Judaism, the Christian and other notable faiths would have no real purpose for existence, and the entire world would be plunged into the depths of ignorance and doubt.

It is the hope of the writer to see, during his life-time, a change which is considered wholesome to Judaism as a faith, and its adherents, who presently flounder about without any real sense of direction, returning to the faith as true adherents. It is also the hope of the writer for Judaism to be restored to a recognizable form so that it is palatable to everyone calling himself Hebrew.

The law is our life. Our very existence depends on it. We must not allow it to fall into disuse, for certainly, Judaic life will come to no purpose. It is of greatest urgency at this time for all Hebrews to demand action. This action must be spearheaded by the entire clergy, with work for the purification and simplification of these laws begun immediately.

There is a certainty that within a number of years, the code could be brought to effective solution, and the laity influenced into carrying it out through means of education as to its meaning and use by the clergy. Purification and clarification are necessary in order to cause the laity's re-adaptation to a mode of Torah-true Judaism, set to the mode of modern living. In this manner, can Judaism regain its former status. In this manner, will Judaism be enabled to regain its strength from the standpoint of adherence, thereby affecting a phenomenal resurgence of the laity to the faith, as well as a vast amount of its restoration as the central faith in the world of faiths.

Drawing by Saul Raskin

REMEMBER

The memories of Passovers gone by—the search and sale of the **Chometz**—Grandpa poking around the kitchen, making the horseradish and the **Choraches**—putting on the new suit of clothes and shoes—pockets full of hazel nuts—and almonds—anxiously waiting for the **Seder** to start—Uncle Joe and Aunt Sadie were always late—the whole family together—Grandpa looking like a king propping the pillow on the chair beside him—Grandma tired after baking and cooking all day but "**My Malke**" my queen, he called her—the **Kiddush** and then my turn for "**Ma Nishtanah**" and the answer given with Grandpa's voice ringing out over all—the first half of the **Hagadah** almost over—even the bitter herbs tasted so good—**Passover** it was always "strong"—all were compelled to eat it otherwise we could not get the hard boiled egg and salt water—and then the meal—nobody, but nobody, could cook better than Grandma—we ate—and ate and then the "**Benches**"—and the rest of the **Hagadah**—and some more cups of wine—and the opening of the door—and the stories of how in the old country someone frightened the whole family by appearing at that door—but best of all the songs with which the second half of the **Hagadah** abound—and the feeling of drowsiness—contentment—and the thought that tomorrow the same thing once more........

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THE MARITIMES

Maritimes Section

Rabbi Mendell Lewittes, of Montreal, Quebec, addressed the Jewish community in Shaarei Zedek Synagogue, in Saint John, N. B., on "Traditional Judaism And Modern Man". He visited Saint John on a "Torah Tour", at the invitation of Shaarei Zedek Synagogue, sponsored by the Rabbinical Council of America in cooperation with the Union of Orthodox Jewish Congregations of America and Canada. The co-ordinator of the Maritime Region "Torah Tour" is Rabbi Herbert C. Dobrinsky, of Beth Israel Synagogue, in Halifax, N. S. Rabbi Lewittes, religious leader of the Young Israel Synagogue in Montreal, is a native of New York, where he received his Bachelor of Arts degree, and his Rabbinic ordination from Yeshiva University. He was awarded a Master of Arts Degree by Harvard University, at Cambridge, Mass. He is a vice-president of the Rabbinical Council of America; and of the Montreal Board of Jewish Ministers. Rabbi Lewittes will also visit the Jewish communities in Moncton, Yarmouth, and Halifax, on his "Torah Tour". J. J. Freedman, chairman of the congregation's religious committee, presided in Saint John.

Mr. and Mrs. Semon Gerald Jacobson, Elm Street, Halifax, N. S., were visited by her grandparents, Mr. and Mrs. Charles Herman, of Montreal, Quebec.

Mrs. Semon Gerald Jacobson, Elm Street, Halifax, N. S., gave a luncheon at her home in honour of her grandmother, Mrs. Charles Herman, of Montreal, Quebec. The table was arranged with a white, Alencon lace tablecloth over yellow satin, with yellow candles, and centerpiece of yellow and bronze-coloured spring flowers. Mrs. Jacobson's mother-in-law, Mrs. Chave Jacobson, poured the beverages.

Mrs. Rachel Nagelberg, 185 Rockland Road, Saint John, N.B., the widow of Hyman Nagelberg, died on Friday, March 16, at the Saint John General Hospital, at the age of seventy-four years. She is survived by a son, Gordon Nagel, of Miami, Florida; two daughters: Mrs. Max Kashetsky, of Saint John, N. B.; Mrs. Rose Spiegel, of Toronto, Ont.; six grandchildren; and a sister, Mrs. Abe Adler, of Toronto, Ont. Burial took place at Shaarei Zedek Cemetery.

Saint John, N. B., Bnai Brith installation meeting was at the Admiral Beatty Hotel. Officers are: Ben Gomberg, president; Samuel Babb, Nathan Green, Abe Davis, vice-presidents; Murray Zides, Morris Selick, Louis Michelson, secretaries; B. H. Everett, treasurer; M. Bassen, Samuel Gilbert, Dr. Joseph Tanzman, Abe Calp, Jack Levine, Dr. Samuel Silver. Presiding as installation officer was Dr. Alexander Lipson, vice-president of District Number One.

Mrs. Max Zifkin, Pepperell Street, Halifax, N. S., spent some time in Montreal, Quebec; and New York.

Saint John, N. B.: Establishment of a new Boy Scout award in New Brunswick was announced at Saint John by Eli Boyaner, provincial commissioner. The new award established by the Province's Lieutenant-Governor, J. Leonard O'Brien, is the Dr. Peat Award Shield. It will be awarded for the first time at the Queen's Scout recognition ceremony in Fredericton on June 2. A sterling silver shield, gold-plated and mounted on a hardwood frame, the award is named in honor of Dr. G. B. Peat, of Saint John, a former provincial commissioner. It will be inscribed: "Presented by the Lieutenant-Governor of N. B., J. Leonard O'-Brien, to honor the exceptional Scout work of Lt. Col. Gilbert Bampfylde Peat, RCAMC,VD,MD, K. of St. J. To be the highest award in N. B. for the Scout troop showing the most distinguished record in camping, community services, and the ideals of Scouting. Be prepared."

Charles Dankner, of Halifax, N. S., died suddenly on April 2, at the Victoria General Hospital, at the age of sixty-four years. He is survived by a son, Philip Dankner; four daughters: Mrs. L. Novack (Ann); Mrs. M. Merovitch (Jean); Mrs. R. Sadofsky (Ginger); all of Halifax, N. S.; Mrs. M. Rabinovitch (Ethel), of Camden, N. J.; twelve grandchildren; a brother, J. Dankner, of Montreal, Que.; and a sister, Mrs. S. Rosenkrantz, of Halifax. Burial was at Beth Israel Cemetery. Mr. Dankner was born in Poland and came to Canada in 1912. He resided in Halifax since 1929, and was in the bakery business. He was a member of Baron De Hirsch Congregation. His wife predeceased him in January, 1961.

Mrs. Ruby E. Marcus, Germain Street, Saint John, N. B., was in Miami Beach, Florida, and the Bahamas, British West Indies, for three weeks.

Frank N. Zebberman, of Halifax, N.S., was named chairman of the United Jewish Appeal for 1962. Mr. Zebberman who was one of a group of Canadian business and industrial leaders from across Canada, who visited Israel this past year. A dinner is on Sunday evening, May 27. Assisting Mr. Zebberman are: Joseph Zatzman, honorary chairman; Jayson H. Greenblatt, canvass chairman; Joseph Jacobson, H. I. Jacobson, Max Forman, S. S. Jacobson and Peter Herschorn, names committee; Bernard Sheffman, treasurer; and Jack Newman, arrangements.

Born, to Dr. and Mrs. William Feldman (nee Eva Ancsel), 650 Laurentian Boulevard, Montreal, Que., on March 30, at the Jewish General Hospital, a son, Mark Elliott; brother of Brian Michael, aged nineteen months; grandson of Aaron Feldman, of Moncton, N.B., and of Mrs. Julia Feldman, of Montreal; and of Mrs. Sarah Ancsel of Montreal, and the late I. Ancsel.

Miss Faith Guss, a freshman at Bradford Junior College, in Bradford, Mass., is at home with her parents, Mr. and Mrs. Benjamin R. Guss, Orange Street, Saint John, N.B., for the spring vacation. She is a member of the first freshman class to work under the new tutorial system, and is doing independent study and research in theatre and drama.

Aaron Feldman, of Moncton, N.B. spent some time with his son and daughter-in-law, Dr. and Mrs. William Feldman (nee Eva Ancsel), and Brian Michael, and new-born son, Mark Elliott, of Montreal, Quebec.

Mrs. Richard Glube, Francklyn Street, Halifax, N.S., returned from Montreal, Quebec, where she attended the Eastern Canadian Branch Conference of the National Women's League. Mrs. Glube is president of the Women's League of Shaar Shalom Synagogue. At this conference, Mrs. Morris Goldberg, 1813 Armview Terrace was elected vice-president of the Eastern Canadian Branch.

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THE REAL CONFLICT IN THE WORLD TODAY

(Continued from Page Six)

from Judaism as we stem from our forefathers; the Jews are our spiritual forefathers.

We do well to recall these facts when we commemorate an occasion when the Church is pleased to make available under joint Jewish and Catholic auspices historic material which cannot fail to bring new understanding between Catholic and Jew as it gives new insights into our past. Since it is perfectly plain that we have a tremendous tradition in common, since it is clear also that we share an immense number of religious realities, what we have given here is no more than one more step in a long process of religious cooperation which serves both of us best when we seek together our common aims in charity and in truth.

For my part, I have always felt very close to Brandeis University. Fourteen years have passed since I had a visit from a group of Jewish leaders who, in a friendly and courteous manner, sought my opinion concerning the establishment of an institution of this kind somewhere in the area of Boston. Let me say publicly what I said privately then, that there was nothing that could better serve the community interest than the establishment of a great hall of learning under Jewish auspices.

To this institution scholars of all creeds and kinds would make their way and, in the ancient Jewish tradition of learning, explore for our times the mysteries of man's mind and his world. I knew there were those who questioned this venture. They feared that it might emphasize one group in distinction to its neighbor, and perhaps in some manner or other, make for uncomfortable relations in the general society. The passing of the years has proved how, instead of separating one part of the community from the other, Brandeis affords a common ground on which men of all traditions can meet in the pursuit of that truth which is the patrimony of mankind.

I will confess to you that there was another reason in my mind that made attractive to me the early plan that became this great University. I believe in my heart that it would be a good thing for the Jewish community itself, for all the five or more million Jews in America, if there was a university which was specifically under their auspices even though open to all citizens of all lands. Let me explain to you what I mean by this.

In times gone by, the hazards and anxieties of the various Jewish communities were scattered over the world. The very word ghetto conjures up in our mind settlements of Jewish people crowded into the great cities of Europe, and even of America, where often by the demands of law and sometimes by their own wish, Jewish men and women brought up their children and prepared them for life in a largely Christian community. It is not necessary for me to point out what hardships were endured by this restriction of civil liberty, nor is it necessary for me to enumerate the bad effects this division was bound to have on both the minority and the majority community.

What I would like to emphasize is that during these centuries there was no reason to be anxious about the survival of Jewish tradition and culture. Whatever else may be said against the ghetto, this much must be said in its favor: it produced a Jewish community conscious of itself, and one aware of the extraordinary treasures of the past which were handed down by learned teachers from generation to generation. Jewish learning flourished in those centuries and the arts and literature were commonplace in the ghetto.

No one can look back on those years without being proud of what was done, and well done, in circumstances which were often difficult and depressing. Although the Jews were a scattered people they were nonetheless through all these generations a thoroughly self-conscious community knowing the meaning of both their religion and culture and eager and able to pass on its riches to their children.

Now, all this is past and no one can feel badly that it is gone. In our country the Jew, like the Catholic and Protestant, moves freely among his neighbors, he attends the same school, lives on the same street and enjoys the same civic ideals. He is thoroughly Americanized; and it is, I believe, precisely here that the Jew faces a new and possibly dangerous encounter. Because this is a new experience for the Jewish community, it may very well be that the vast accumulation of Jewish learning and culture will now be dissipated into the wider community and in the process lose much of its strength in the generations that lie before us.

The problem is the opposite of the one that faced the Jewish community in times past. The overconcentration of Jews in a single

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HOLIDAY GREETINGS

place has given way to the scattering of Jews in all places. Unless steps are taken to meet the challenge this new social situation presents, Jewish culture itself will be affected in the years that are before us.

For me, it appears that the establishment of a great university, such as Brandeis, is one important step the American Jews have taken to meet this challenge. All of us are aware that in our country, as in other parts of the world, the Jewish contribution to science and art and literature and learning is a massive one, but it could become a purely personal contribution made by people of Jewish descent but without a basic Jewish identification.

Of course, there is a sense in which all learning and science and art is independent of a man's race and tradition and belief. All the same there is another important inescapable, cultural fact, and that is that each people has its own special genius to illuminate a path in history. Alongside and encouraging the great personal efforts of individual Jews, there should be somewhere in this broad land a visible institution which in a sense can formalize and give structure to all the Jewish learning of times past and through its presence provide new inspiration for the learning and discoveries of the days ahead.

Brandeis University, without being in any exclusive sense Jewish, provides the home in which the riches of the past meet the challenges of the present in terms of the universal genius of Judaism. I cannot help feeling that if this is so, the contribution that Brandeis will make to America will be with each passing year increasingly important. It never can become just one more university; it is bound to be unique because, along with everything else, it will channelize into the changing present those special gifts and insights which have marked the Chosen People since the days of Abraham. This is no trivial task and no small contribution to the life of our Republic and our world.

Brandeis is something more than a forum of learning under Jewish auspices; it is a place where all that is good and great in the history of Israel stands ready and available for the inspiration of the total community. We are all poorer if this tremendous tradition of the mind and the heart and the soul is somehow left out of our contemporary thinking.

This is not at all a problem that is of interest to the Jewish community alone. All of us who love America, and all of us who are anxious about the future of our world, turn in a special manner toward the spiritual legacy represented in the Jewish people. We know that facing the future will be easier if we do it together, and that it can be impossible if any one of us tries to do it alone. But hand in hand and side by side, each giving the best that is in him, we can move forward into tomorrow, confident that the God of Abraham, Isaac, and Jacob, who is the Father of us all, will not forget us.

THE WOMEN'S AUXILIARY: GREAT FRIEND OF THE JEWISH GENERAL HOSPITAL OF MONTREAL

(Continued from Page Twelve)

Clinic such as bottle warmers and frigidaires.

Mrs. Diner and Mrs. Leon Heller, co-chairmen of Chai, with the help of their committee, did a gigantic job during the summer months of preparing the Nursery Fund cards for integration into Chai. By September, everything was in readiness for the combined project; 8000 brochures were sent out, and the results to date have been most gratifying. Due to their unflagging efforts, Children's Chai Fund, now 12 years old, boasts a membership of 3,477 with a revenue of $3,117. We hope all our babies will be recorded in our "Book of Life", a prophetic symbol for a long and happy life.

Chai made possible 37 layettes which were distributed to needy mothers. The co-chairmen, Mrs. Simon Gold and Mrs. Clarence Schneiderman, prepared and distributed the layettes upon the recommendation of the Social Service Department. Chai spent $2,500 for the replacement of linens and small instruments in the pediatric clinic. Diaper Service, chairmanship of Mrs. David Jacobs and her committee, resulted in an income of $1,456.

Completing its third year in its new quarters, the Gift Shop has far exceeded our expectations. The co-chairmen, Mrs. Joseph Carin, Mrs. Joseph Rubin and Mrs. Irving Scott, who operated a most successful business, planned a "Look Ahead Show" under the management of Mrs. Bernard Tritt, Mrs. David Kaufman, Mrs. Herbert Meyers, and Mrs. Nathan Scott, aided by Mr. Vince of Holt, Renfrew Company.

The drawing-room of the Nurse's Residence was transformed into a shopper's paradise. Here was displayed the results of months of careful and discriminating shopping by our capable purchasing committee; Mrs. Jack Reitman, Mrs. Jack Hausner, and Mrs. James Salomon. There was also an antique boutique made possible through the generosity of friends of the hospital.

During the year $15,000 was realized from sales. The department of hematology received the third of five annual research grants of $3,000 each; and $6,000 was allocated for two medical research fellowships. The balance

was dispersed through the general fund. The success of the gift shop attests to the combined effort and wholehearted cooperation of the various chairmen and the steady help of 91 volunteers who work in the shop.

In a small corner of the outpatient department, the Canteen, under sub-normal working conditions, does a phenomenal job serving sandwiches freshly made daily by our own volunteers, also coffee and small items to patients coming to the clinics, visitors to the hospital, and staff members. The co-chairmen, Mrs. J. Hendelman, Mrs. P. Joseph, Mrs. S. S. Feiner, and Mrs. Julius Matlin, and their committee and 126 volunteers deserve our everlasting thanks for the magnitude of the job they continue to accomplish, with the cash register ringing up the dimes and quarters to the tune of $18,000 in this its seventh year of operation.

An innovation this year was the Brith Catering service organized and presided over by Mrs. David Kirsch, Mrs. J. Hoppenheim, and Mrs. L. Silverman. This service has proven of great aid to many parents who have written letters of appreciation. To date this project has realized over $3,000 and is well on its way to becoming a very important source of convenience to the patient and income to the hospital. Through the combined efforts of Canteen and Brith Service, $12,000 was contributed to the Diabetic Day Clinic, the balance being dispersed through the general fund.

Outside the physical confines of the hospital proper, in the town of St. Laurent, flourishes the Outlet Shop. This project, in charge of Mrs. David Lack, Mrs. Betty Samuels, Mrs. Mendel Segal, and Mrs. J. Springer, and a committee and group of over 30 volunteers, carries on a big public relations job as well as successful business in the interests of the hospital. This year total receipts soared to $17,000; $10,000 was given to the ever expanding Psychiatric Department and the balance was dispersed through the general fund. One of our chairmen, Mrs. Jack Rollins, who has moved from the city, will be sorely missed.

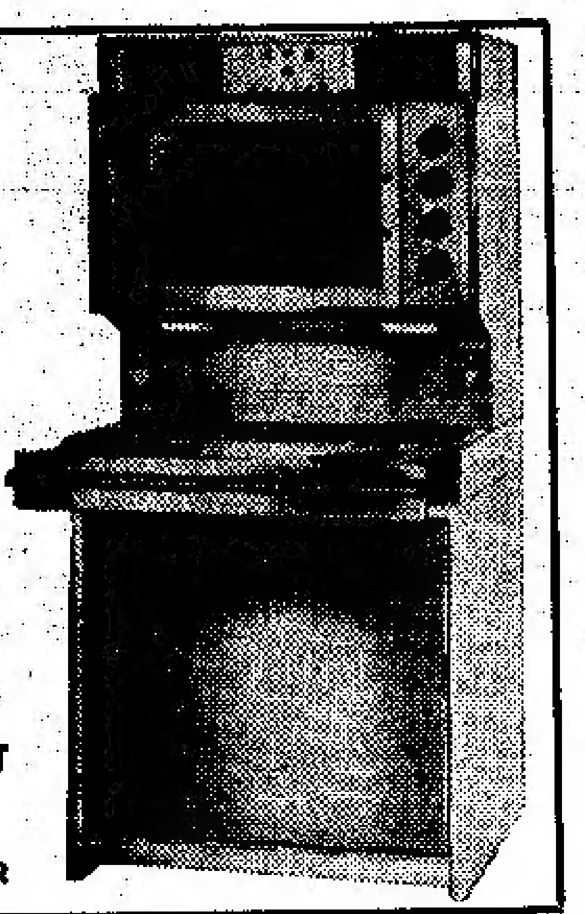
Cradle Pictures continues to progress under the watchful eyes of Mrs. H. Shaer. The new-born child is photographed as a permanent record of birth. A sample picture is shown to the mother and orders are taken. Total receipts for the year were $879.57. Our thanks go also to Mrs. Cicori and the nursing staff for their cooperation.

The Tribute Fund, co-chairmen, Mrs. H. Levine and Mrs. M. I. Messinger, received many contributions honouring and commemorating occasions of dear ones. $1,215 was realized.

The formal opening of the Mobile Library took place at a reception in the residence honouring Mr. and Mrs. Oscar Faerman through whose generosity this project was made possible. The co-chairmen are Mrs. H. Baron, Mrs. William Gavsie, and Mrs. I. Shapera. The Mobile Library services the wards and already has 50 books in circulation daily. There are 22 volunteers here.

Donations to the Medical Library made possible the addition of new and important medical literature. A grant of $2,500 was made by the Auxiliary. Its funds have also paid $5,000 to the General Research Fund, concluding a pledge of $25,000. In addition, a grant of $5,500 was made to the Department of Volunteers.

In keeping with the wish to fulfill our true role in the hospital picture, we have always been desirous of participating creatively and meaningfully in a direction where our efforts would prove most effective. The Auxiliary has provided $15,000 for five Research Fellowships and $5,000 for Bursaries for post-graduate studies in the School of Nursing. It will be noted that of the total income of over $104,000 the amount of $95,000 has been dispersed to the hospital. I have the very distinct honour and pleasure of reporting that from its inception to this date, our Auxiliary has contributed a total of over $1,000,000 to the hospital. This is a staggering sum and one that, I am sure, fills our hearts with thanksgiving. It makes us very proud, indeed, to know that through the combined efforts of us all, we have been



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The compassion and understanding of our Volunteers makes our services to the hospital in great demand and has relieved the pressure and strain upon the hospital staff. To-day, in the Department of Volunteers, which is under the direction of Mrs. H. Parker, and her assistant Mrs. Amos M. Slater, over 650 volunteers work in 100 various areas of service throughout the hospital and have given a total of 60,000 hours of effort. These volunteers include members of the Auxiliary, Jewish Junior Welfare League, Bnai Brith, several high schools, and other independents. This group of dedicated women has grown tremendously and it is heartwarming indeed to see our "women in blue" providing the extra touches to patient care and aiding wherever possible in the hospital's way of life — of less pain and more hope in the days ahead.

Mrs. J. J. Block, our liaison chairman, was in charge of our first volunteer workshop, when we heard as speakers Mr. S. S. Cohen, executive director of our hospital; Mrs. J. Beaudoin Handfield, former president of Provincial Auxiliaries; Mrs. Vivian Ross, Director of Volunteers the Royal Victoria Hospital; Dr. N. Epstein, psychiatrist-in-chief; Mrs. Herbert Parker, our own Director of Volunteers; Miss Joan Gilchrist, Director of Nurses; Mrs. I. Zaritsky, a hospital volunteer; and Dr. William Slatkoff, Medical Director. The theme was "The Role Of The Volunteer In The Hospital".

Mrs. Louis Frohlich, chairman of the Training Programme has organized and taught four classes, and trained volunteers are now doing regular rounds on the wards. Several hospitals have shown keen interest in this programme and one has sent a representative to participate in the course with the idea of organizing similar classes in its own hospital. Without Mrs. Frohlich none of this would have been possible.

The seventh annual Blood Donor Clinic was held under the direction of Mrs. Louis Frohlich, Mrs. I. Levenson, and Mrs. N. L. Rappaport. Because of its earlier successes, a double clinic was planned. After weeks of diligent work and hundreds of phone calls, all previous records were broken when 889 pints of blood were collected. This is a great service to our city. As a result of this, Mrs. Frohlich was asked to participate in a panel discussion on station C.J.A.D. on how to organize a blood donor clinic. As a tribute of appreciation, the Board of Administration gave a reception.

The Clerical Department, under Mrs. S. Gasco, has given each department the necessary assistance to operate effectively by devoting many hours to office work and heavy mailings. Our secretaries are Mrs. Lee Moss and Miss Marilyn Sheinart.

Publicity for interpreting the work of our Auxiliary to the public is in charge of Mrs. Abe Shulman and her assistant, Mrs. A. A. Cooperberg for the very capable manner in which our work was presented. Thanks to the Montreal Daily Star, Gazette, La Presse, Jewish Standard, Canadian Jewish Eagle, and stations C.J.A.D., C.K.V.L. for their able assistance in promoting good public relations.

The Auxiliary Bulletin, which appears four times a year, was excellently managed by Mrs. Bernard Ralph and Mrs. Neil Phillips. The arrangements committee is headed by Mrs. George Strean and Mrs. Jack Rubin. Hospitality chairmen are Mrs. D. Kirsch, Mrs. L. Richstone, Mrs. Samuel Hershon and their committee. For keeping our membership informed by telephone, we thank Mrs. Z. M. Rappaport and Mrs. N. Lank. Mrs. H. Levine and Mrs. Samuel Gasco kept our attendance records. Mrs. John Kershman has attended to the recreational needs of the student nurses and they were able to enjoy the McGill Red and White Revue, Israeli Philharmonic Concert, and the Moiseyiv Dancers, and received several subscriptions to magazines.

The need for changes in our bylaws was met under the leadership of Mrs. Saul Barza and the necessary amendments and additions were prepared for ratification. Mrs. M. Insky, chairman of

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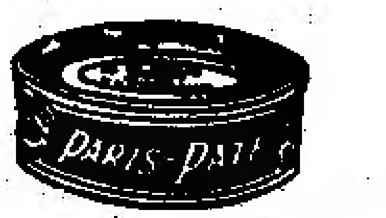

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nominations, and her committee prepared the slate for the coming year.

The hospital gave an "April In Paris" Ball in charge of Mrs. Neil Phillips and Julius J. Block. The attendance of French Ambassador Lacoste and Mrs. Lacoste, and the beauty of this event, are a tribute to the chairmen and committees.

The Auxiliary also received Her Excellency, Madame Georges Vanier, honorary patroness, who toured our hospital and very graciously stayed for coffee, completely captivating the hearts of all of us.

The student nurses organized a choral-group and celebrated Chanukah by singing in the wards, including Pediatrics where the children had a party. One of the boys kindled the lights and each child received a gift, thanks to Mrs. H. H. Lubinski, and Mrs. N. Steinberg who procured the gifts. I have had the very good fortune of having very capable officers by my side, in Mrs. Moe Lippman, recording-secretary; Mrs. Jack Lupovich, corresponding secretary; our treasurers, Mrs. M. Insky and Mrs. N. Steinberg; our financial secretary, Mrs. H. Baron; The vice-presidents eased the work-load of the president: Mrs. Alfred Miller, in membership; Mrs. Aubie Wolfe, business; Mrs. Myer Deitcher, and Mrs. M. I. H. Kaufman, administrative functions. The honorary presidents, Mrs. Alton Goldbloom, founder; Mrs. Ezra Lozinski, and Mrs. John Kershman, gave their wise council and guidance; and to my immediate past president, Mrs. Block, I shall be forever grateful for the patience and warm understanding she has imparted to me during my novitiate year. At all times I have had the sound advice of Mr. S. S. Cohen, executive director; Dr. W. Slatkoff, medical director; and Mr. Fred Goldstein, assistant to Mr. Cohen. To Miss Joan Gilchrist, director of nurses; Mrs. N. McGill, supervisor of nurses' residence; Mr. Hanau and the hospital personnel, go our grateful thanks; also to the Board of Administration. This is the time to rededicate ourselves once again to the good way of life, to lend a helping hand to those less fortunate than ourselves.

THE STATE OF THE PERFORMING ARTS IN AMERICA

(Continued from Page Nine)

The support of art museums is already a general practice. Everyone accepts the fact that it is appropriate for a state or local government to provide housing and custodial support to such museums. The question naturally arises why this support should not be provided for our operas and symphonies as well.

Of course, the main source of public support for the arts should continue to arise from the spontaneous, direct desire of local and state governments to provide for the needs of their own communities. This is an ancient tradition in the arts, one on which we might draw more extensively.

For example, the practice of universities of making provisions for artists-in-residence might profitably be adopted by municipalities — one recalls that Bach for the last quarter century of his life was the Municipal Cantor of Leipzig.

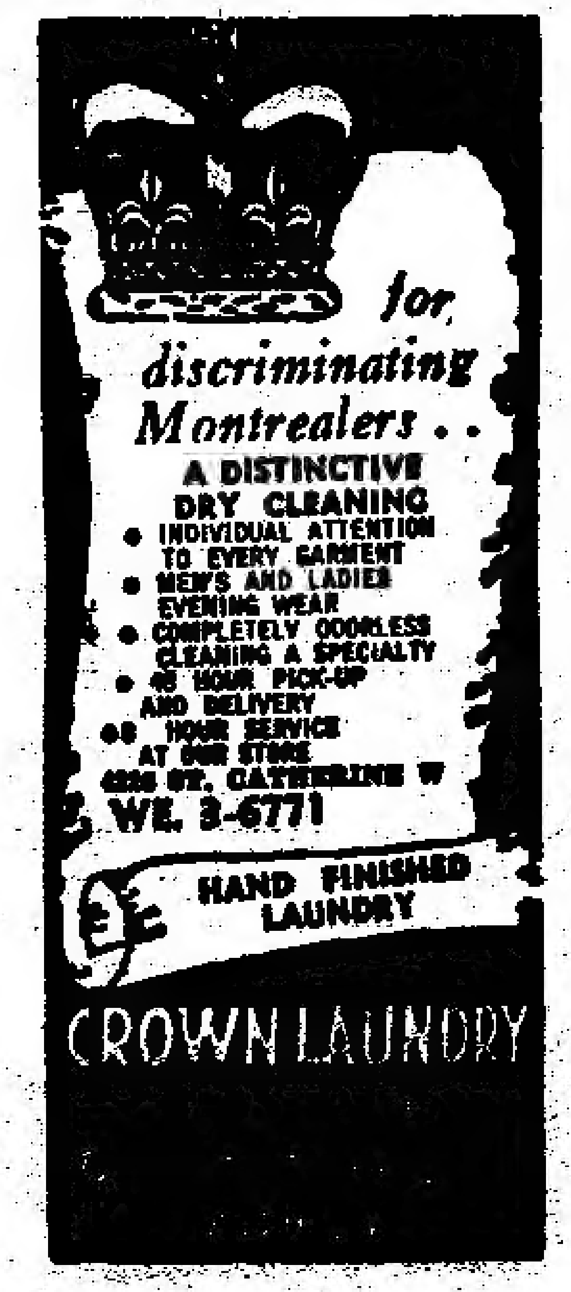
The Federal Government has from its beginning provided a measure of support for the arts, and there can be little question that this support must now be increased. This can and should be done in a variety of ways.

The Federal Government may be a direct consumer of the arts, by commissioning sculpture, painting, and awarding musical scholarships.

One of the most important, and perhaps most proper role of the Federal Government is to help state and local governments and private non-profit groups build and maintain the physical plants required by the arts. Theatres, concert halls, galleries are the precondition of many of the arts. Public support at all levels of government in the area of helping provide and maintain art facilities poses the minimum danger of Government interference with the arts themselves.

A splendid example of such cooperation is the Lincoln Center for the Performing Arts, where city, state, and Federal funds are all being combined to provide a magnificent cultural center in New York.

The concentration of public support upon providing physical facilities for the arts should not preclude programs of direct Federal subsidy for theatrical and musical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performances and similar activities. However, Federal subsidies of this kind should be granted on a matching basis, with much the larger proportion of funds provided by private sources, or by other levels of government.

The Government has a larger responsibility towards the arts than simply to help support them. President Kennedy observed not long ago that the Federal Government "cannot order that culture exists; but the Government can and should provide the climate of freedom, deeper and wider flourishes."

Our concern with the condition of the arts in America must ultimately and principally take the form of concern for the position of the artists. Our principal interest is that the American artist should remain a free man. Without freedom there is no art of life worth having. That there are more comfortable conditions than freedom has no bearing on the central fact.

However, we may also legitimately concern ourselves with the status of the artist in our society. An artist may be well fed and free at the same time. That an artist is honored and recognized need not mean he is any the less independent. America has a long way to go before our musicians, performers, and creative artists are accorded the dignity and honor to which their contribution to American life entitles them.

The President and Mrs. Kennedy have greatly advanced this cause by the inclusion of artists and writers such as Pablo Casals and Robert Frost in a number of the most solemn, as well as the more festive occasions of state. The proposal of the President to consider the establishment of a national honors system clearly presents an important area in which artistic achievement can be further recognized by the nation.

The most important immediate step which the Federal Government may take is the establishment of a Federal advisory council on the arts. Such a measure has been introduced by Representative Frank Thompson Jr. and others; and is now before the Congress.

The functions of such a council would be fourfold:

(1) Recommend ways to maintain and increase the cultural resources of the United States:

(2) Propose methods to encourage private initiative in the arts;

(3) Cooperate with local, state, and Federal departments and agencies to foster artistic and cultural endeavors and the use of the arts both nationally and internationally in the best interest of our country, and

(4) Strive to stimulate greater appreciation of the arts within the councils of Government.

If it were composed in large part of working artists and artistic directors, it could have important influence on Government policies which have a direct bearing on the resources available for support of the arts. A number of proposals which have come to my attention are perhaps worth noting as instances of a very considerable body of ideas that are worthy of consideration.

Mr. John D. Rockefeller 3d, has pointed out that under present Federal income tax law, a deduction for charitable contributions by an individual is limited to 20 per cent of his adjusted income, or in the case of gifts to churches, operating schools and colleges, and certain types of hospitals and medical research organizations, the limitation is 30 per cent instead of 20 per cent.

Congressman Keough of New York has introduced legislation which would extend this added 10 per cent to include libraries and museums of history, art, or science.

Senator Javits has proposed to add symphony orchestras or operas to this list.

Mr. Rockefeller has suggested it be further extended to include ballet, repertory drama and community arts centers. While it is not possible to forecast with any precision just how much extra support would be forthcoming as a result of such a measure, it is obviously a matter worthy of the attention of an advisory council on the arts.

Another tax matter which merits careful consideration is the problem of artists generally, and performing artists in particular, whose earnings are frequently concentrated in a comparatively short period of years, with the result that they are taxed at a much heavier rate than if their earnings were spread over a normal life employment span.

This is a hardship to the artists, it is also a burden to the managers of theatrical and musical enterprises, who frequently are required to make up some of the difference by paying stars higher salaries than would be required if their tax payments were lower.

Recently forty nations met in Rome to negotiate an international convention for the protection of performers, producers of phonograms, and broadcasting organizations. Parts of this convention concern the protection of performing rights, which correspond for performing artists to the copyright protection now enjoyed by authors. These rights do not exist for performers under United States law. It would seem quite in order for this subject to be given careful consideration.

Mr. Robert Dowling has recently brought up to date a proposal introduced in Congress in 1958 by Senator Fulbright which would make it possible for the Federal Government to collect royalties on music which is now in the public domain, or becomes so in the future.

Senator Fulbright's bill provided that "all music now or hereafter in the public domain shall be the property of the United States as copyright owner, and be used by it for the benefit of the public."

Although this is a new concept in the United States, the arrangement has been followed for years in other countries, notably France. Senator Fulbright proposed that an administrative body be established which would be authorized to administer the licensing of such music, utilizing the proceeds for the support of the arts, much in the manner of a private foundation devoted to this work.

The sums involved in such an arrangement, while not enormous, are nonetheless considerable. Mr. Dowling has estimated that the total potential income from royalties on music in the public domain, calculated on the same percentage basis as copyrighted material would be $5,520,000 annually, distributed as follows:

Popular music (records)	$1,100,000
Sheet music (classical)	3,420,000
Classical music (records)	2,000,000

At this period when the entire body of copyright law is under study, it would seem appropriate to give further attention to this attractive proposal for supporting the arts.

I commend these observations on the state of the arts to the earnest consideration of an advisory council on the arts, when constituted, to the Administration, the Congress, state and local governments and the public.

In concluding this award it would not, I feel, be inappropriate to make special note of the needs of the Metropolitan Opera itself. For years this grand institution had had the unfailing support of a great and varied number of New Yorkers and persons from all parts of the country. The generosity — the magnanimity — of such splendid benefactors as Mrs. August Belmont and Mrs. Lewis W. Douglas is matched only by the devotion of the everyday opera lovers who fill and overflow the galleries.

Try as everyone does, the deficit is always there, and somehow ever more difficult to meet. An outpouring of support for this great cultural resource would be an inspiring affirmation of the public interest in the preservation and encouragement of cultural activities throughout the nation. It would be an altogether appropriate, and most influential, beginning of an era of widely based and sustained support for the arts in America.

In his message of greetings and good wishes on the occasion of the opening of the 1961-62 Metropolitan Opera season in October, the President said: "The entire nation rejoices that this distinguished cultural asset to our national life will again be bringing the splendid performances of great artists to millions of American homes. For the music of the Metropolitan reaches far beyond the hearing of those gathered in this great hall. It endures, captured and held by human memory, a pleasure and inspiration for years."

For myself, I would wish to thank all those of both parties who have helped me with courtesy and assistance, and who have suffused this entire undertaking with a deep and fully mutual devotion to the art of the opera. I am fully confident that relations between the orchestra and the opera association can reach the level of confidence and cooperation that this shared devotion entirely warrants.

The difficulties of the present have proved the needed stimulus for a large and promising future. We look to the Met with high expectations for ever greater achievement in the musical arts.

WINNIPEG'S MAIMONIDES COLLEGE: THE VITAL CONTRIBUTION IT CAN MAKE FOR JEWISH SURVIVAL

(Continued from Page Eleven)

role in maintaining and perpetuating the Jewish heritage.

There exist departments of Judaic Studies in some Canadian and American universities where something like this function is already being performed. But their success is very limited, and in the nature of things, is bound to remain so. For a single department in a University must operate within the framework of regulations designed to serve the purposes of the University; and these purposes do not include the preservation of the cultural heritage of a minority group.

To perform this function adequately, a separate institution is required, an institution whose administration aims to serve the in-

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terests of both the University and the Jewish community. Only in a separate institution can there be created the appropriate atmosphere of modern, cultivated, Jewish intellectualism. Only in a separate institution can students come to have the sense of corporate identity which affiliates them to the group, and helps ensure, in later life, their affiliation to the community.

Voluntary withdrawal by Jewish students to their own institution of higher learning would be perfectly compatible with absolute loyalty and devotion to the Canadian nation. For Canada is a land of many ethnic groups; each has its unique contribution to make to the total society; the total society is richer for these diverse contributions. Each group is fairly entitled to make whatever arrangements are needed to perpetuate its own heritage. If separate institutions are needed, they must be built.

The fact, furthermore, that students take classes in separate buildings, need not involve absolute and complete separation from their peers; students in a Jewish sponsored college could play their proper role in the affairs of the University as a whole, and could have a multiplicity of contacts with other students on the campus.

Because it is unique, and significant for all Jewry, the Maimonides Committee has launched a continent-wide, in fact a worldwide, discussion of its project. A brochure outlining the proposal has been drawn up and will be sent out to scores of leading educators, sociologists, and theologians, non-Jewish as well as Jewish. Their views on the project will be invited; it is hoped that their replies will collectively provide a comprehensive appraisal, together with a wealth of valuable suggestions in regard to administration and policy. On the basis of these replies, and possibly with the assistance of some distinguished Jewish personage who would be brought to Winnipeg, the final plans are to be drawn.

No one can predict with assurance the contribution that a Maimonides College will make. Its performance will depend upon the zeal, wisdom and capacity of its faculty and administration; its effects will depend upon the innate abilities and qualities of its students and the hospitality and receptivity of the community. But this much can be said for certain: The possibility of an immense and vital contribution is there; the contribution will never be made if the possibility is not grasped.

SEARCHING FOR AN HONEST MAN

(Continued from Page Five)

man, Moses, being stirred by a voice coming to him from a flaming bush on the hillside.

Think again of Jeremiah searching the streets and lanes and squares of ancient Jerusalem for an honest man. What makes an honest man? What keeps a man honest? Laws? Yes, in part. Education? Yes, in part. Strength of will? Again, yes, in part. But something more is needed. "An honest man's the noblest work of God". Alexander Pope said that, and back of the saying is the emphasis of the whole of Judaism that the good life has its roots in God.

"There was a man in the land of Uz, whose name was Job; and that man was wholehearted and upright, and one that feared God, and shunned evil". (Job 1;1) Where you have the one you will not fail to find the other. It is a case of cause and effect. Sincere reverence for a holy and just God results in integrity of character. Fail in such reverence, draw on ethical capital without replenishing it from reserves of faith, and bankruptcy follows. "Ye shall be holy; for I the Lord your God am holy". (Leviticus 19:2). That is to say we must have a sense of obligation to the Highest; a conception of what the Highest is; a feeling of shame that we are not realizing it in our lives, and, this above all, power, renewed from day to day, to keep on striving to achieve it.

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ADOPTION AND RELIGION: AN EXPLOSIVE ISSUE IN ONTARIO

(Continued from Page Sixteen)

which wholeheartedly supported the decision. An editorial in the Toronto Globe and Mail stated, "In the view of this newspaper, Judge Little ruled wisely. Canadians appreciate the values and virtues of the home unit; and it ought therefore to be a fundamental principle with us that a child is entitled to those values and virtues, if they are procurable for him."

Public opinion as evidenced by the flood of letters to the columns of the "Letter to the Editor" in the Globe and Mail after the Court ruling also gave vocal and emotional support to the decision. Comments included the following: "Canada is to be congratulated on being one of the first countries to permit such an adoption and Judge Little commended on the truly religious spirit of his ruling", wrote Jack Boyd, and William Rowley's letter included the sentence: "The law should be changed to wipe away the myths of religion which act as a barrier to a child being adopted into a happy home life."

Women echoed some of the above sentiments: "It is both inhuman and illogical after a few years, when adoption is in order, for the members of that religious sect to object", wrote Mrs. J. C. Zacks, formerly of Montreal. A Waterloo housewife, Mrs. MacKenzie, summarized the feelings of many other "Letters to the Editor" when she wrote, "Out of South River has come a precedent-setting, and significant ruling, a decision which is a true blow against the religio-legal obstinacy resulting in the denial to many hundreds of children of a home with adoptive parents."

What we need is clarification of our adoption laws in Ontario, and Mr. Bury, Director of Child Welfare of Ontario, put it in the proper perspective when he said, "Let us examine the question of adoption, in order to obtain a clear picture of this situation."

A United Nations Report refers to adoption as follows; "The main purpose of adoption is the safeguarding of the child. The value of the adoption is the restoration to the child of the warm affection and security of family life". If we enlarge this definition we could state that adoption is the method by law for assuring the children who for some reason cannot be cared for by their parents, the security of a home in which they may be brought up in and the same mutual rights and obligations as those existing between children and their natural parents.

There are certain safeguards in adoption, and these have been outlined by the Child Welfare League of America. The safeguards that the child should be given are: That he be not unnecessarily deprived of his kinship ties. That the family asking for him have a good home and good family life to offer and that the prospective parents be well-adjusted to each other. That he is wanted for the purpose of completing an otherwise incomplete family group in which he will be given support, education, loving care, and the feeling of security to which any child is entitled.

The safeguards that the adopting family should expect are: That the identity of the adopting parents should be kept from the natural parents. That the child have the intelligence and the physical and mental background to meet the reasonable expectations of the adoptive parents. That the adoption proceedings be completed without unnecessary publicity.

The safeguards that the state should require for its own and the child's protection are: That the adopting parents should realize that, in taking the child for adoption, they assume as serious and permanent an obligation as do parents rearing their own children, including the right to inherit. That there be a trial period of residence of reasonable length for the best interests of the family and the child, whether there be a legal requirement for it or not. That the adoption procedure be sufficiently flexible to avoid encouragement of illegitimacy on the one hand and trafficking in babies on the other. That the birth records of an adopted child be so revised as to shield him from unnecessary embarrassment in case of illegitimacy.

With this background let us examine the history of adoption.

The Old Testament seems to have given us a glimpse of adoption, as we read in Exodus 2:10 "and the child grew up and she brought him unto Pharaoh's daughter and he became her son, and

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she called him Moses". We also find in the Code of Hammurabi of Babylon in 2250 B.C. a legal basis for the practice of adoption. The ancient Sanskrit commentaries contain references to Hindu codes of adoption, while the Roman Justinian Code also makes reference to this issue. This code influenced the adoption laws of France, and subsequently the laws of French and Spanish parts of the United States, during the colonization era. The earliest references to adoption in Japan date back to the 13th century. In some cultures adoption is unknown, and a good example is the Mohammedan peoples.

In ancient cultures, continuity of the male line was important, and adoption had religious, political, and economic considerations through the adoption of a male, if an heir was unavailable by nature. It was primarily the welfare of the adopter that was furthered, and little cognizance was made of the welfare of the adopted son. In modern times, the emphasis has switched to the welfare of the adopted child, and most legislation has become "child centered".

The first adoption laws on the American continent were introduced in Massachusetts in 1851. On the other side of the ocean, in Europe, England's first adoption laws only came on the scene in 1926. History shows that prior to this date in England, there was a prevailing attitude which associated an illegitimate pauper child with extremely low social status. This in turn resulted in an attitude that a poor illegitimate child was considered unacceptable to a family of higher status, especially if this family was wealthy or titled.

Russia re-introduced adoption in its Family Code of 1926, since it had forbidden adoptions since 1918. Yugoslavia introduced laws only after World War II, and this was mainly due to the fact that 290,000 war orphans were left after the last war. Indeed, the last two World Wars gave a lot of impetus to adoption laws in many parts of the world. Most Canadian laws were enacted in the 1920's.

The laws differ in every country, and some interesting findings have come out of a survey of adoption laws. In Panama, Ecuador, and Colombia, an unmarried person may only adopt a person of the same sex. In Argentina a family can only adopt if they do not have any legitimate children, while Bolivia rules that a child under fourteen years of age can not be adopted; and Brazil has a clause which emphasizes that an adoption may be terminated if it is found that the adopted child has shown "ingratitude" to his new parents.

Mexico rules that an adoption may be invalidated if the adopted child refuses to help the adopted parent when the latter is in need of help, and France and Venezuela insist that a child must be an orphan born of unknown parents if it is to be available for adoption. And so we find many differences around our globe.

Let us return now to Ontario. Dean Ramsey, a social worker, who as a graduate student at the School of Social Work, of the University of Toronto, wrote his thesis on "The Development Of Child Welfare Legislation In Ontario", has documented the Ontario development in adoption laws. Much credit has been given to J. J. Kelso, who was a journalist on the "Old Toronto Globe" paper in 1885, and subsequently became the first "Superintendent of Neglected and Dependent Children" of Ontario.

In 1807, Mr. Kelso wrote in his annual report, "It is rather a curious condition of affairs that we should have nearly 3,000 children in orphanages, when every Children's Aid Society in the province is turning away applicants who would gladly give a child the advantage of their home". He worked very hard for the introduction of Child Welfare laws, and the inclusion of an Adoption Act. Finally in 1921, the Adoption Act was issued, and that year we have a record of sixty-six adoptions. Mr. Newsome, the person in charge of statistics at the Child Welfare Bureau of Ontario, pointed out to this author the gradual increase in adoptions in Ontario. In 1931 we had 931 adoptions; in 1941, 1,313; in 1951, 3,678; and in 1960, 5,056 children were adopted.

The Child Welfare Act of Ontario never deals expressly with the requirements of consistency in the religions of the adopted child and adopting parents. It contains however sections imputing a religious faith to the child. An illegitimate child shall be deemed to have the religious faith of his mother, and if the child is legitimate he assumes the religious faith of his father.

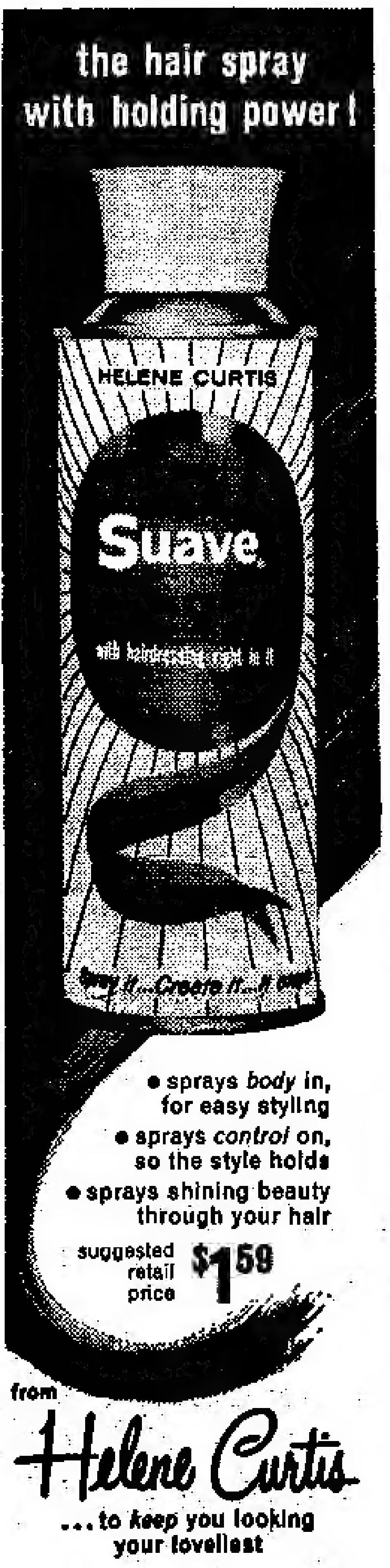
Another clause in the Child Welfare Act deals with the placement of a child with the "same religion" family or Children's Aid Society of a city which has two distinct agencies, one for Catholic children and the other for Protestants. However, this regulation does not apply in a municipality in which there is only one Children's Aid Society, such as the one in Parry Sound.

Thus we find two standards in Ontario, one law for agencies in such cities as Toronto, which by the nature of their charter are prohibited from cross-religious adoptions, and another law for Children's Aid Societies in smaller communities, who handle all children, and are not segregated according to religious background.

In Part IV of the Child Welfare Act, which deals with "Adoptions" no reference is made to religion. Sidney Katz, in an article in Chatelaine in October, 1957, commented on the requirements for "religion" on the parts of agencies: "As for the amount of religious observance required in the home, the requirements vary with the individual agency. Catholic agencies require that at least one of the adopting parents be a practicing Catholic and that the children be reared as Catholics. Protestant agencies say that 'we want our children to get a reasonable amount of religious training in the home' but are willing, at time, to interpret this policy very broadly. Jewish agencies usually only insist that the adopting parents feel Jewish and have some affiliation with Jewish organizations or the Jewish community."

This mix-up and confusion would be a strong argument against the statement made by the Honourable Louis Cecile, Welfare Minister of Ontario, who stated in the Globe and Mail interview on January 16, 1961, that: "It appears that the legislation has stood the test of time remarkably well, and we shall continue to act with the welfare of the child as our primary objective".

It is through such laws, that many adoptable children in Ontario are being denied the opportunity for adoption, and will remain their whole lives as wards and will live in foster homes until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Some statistical evidence may shed more light on the adoption issue. It is estimated that in 1960, more than 12,000 adoptions were completed in Canada, of that number 5,056 were completed in Ontario. Since the introduction of the first Adoption Act in Ontario in 1921, 76,660 adoptions were completed up to January 1961.

During the past five years alone Ontario has had 12,554 children legally adopted, of this number 22 per cent were private placements, and the others were placed by the fifty-five Children's Aid Societies of our province. The year 1959, had the greatest number of adoptions, when the annual figure rose to 5,278. We can see from these figures that adoption has become an important part of Child Welfare in Ontario, and that many families are involved in this process.

Let us come down to the small unit now, namely the child, and here again startling figures highlight the problem of adoption and the religious issue. Robert Walker writing in Maclean's in 1959, points out that Catholic agencies have four children for every home they can find, while four Protestant families apply for every available Protestant child, and 20 Jewish couples wait for each available Jewish child. He concludes from these statistics that "while Catholic children go begging each year, 800 Protestant or Jewish couples are turned down, another 2,000 give up and withdraw applications, and thousands more wait in line".

The cost of this phenomenon has been calculated by two lawyers, Gerald Turk and Robert Burgess, writing in the Osgoode Hall Law Journal. They calculated that a child who came into the care of a Children's Air Society at the age of one month and remained in care because of religious barriers to adoption due to a surplus of children in one religious group, costs the public $13,500.00. Most of this money is contributed through taxation as well as the voluntary contributions of thousands of citizens to the United Appeals. The lawyers concluded that "millions of dollars could be saved, by implementation of legal adoption across religious lines over a period of years".

It is time that we change our confusing adoption laws in Ontario. After an examination of the laws, Gerald Turk and Robert Burnside, writing in the Osgoode Hall Law Journal came to the conclusion that "in the best interests of Child Welfare it would be far better to abandon the religious concept in adoption practice completely". If we are wise enough to do this, we will also accomplish some additional changes:

We will reduce private placements in Ontario, which now run at the high rate of 22 per cent of all adoptions. Social agencies should handle all of our adoptions. This was clearly pointed out by Sidney Katz, writing in Chatelaine, when he pointed out that adoption practice, as carried out in a good agency, is a complex and skilled business, a partnership of social work, pediatrics, psychiatry, psychology, law, anthropology, and genetics.

The unmarried mother is helped to reach a decision about the future of her child; once the decision is made, she's not likely to change her mind since she's had the opportunity to carefully consider all the pros and cons. The adoption papers are correctly made out. The identity of the adopting parents is kept secret from the mother, and, finally, great care is taken to match the child and adopting parents.

We have seen in Ontario, during the past few years the tragic and heart-rendering effects of private adoptions, which are made without proper safeguards, and which result in harmful consequences to both children and families.

We will substantially reduce the black-market in babies, which is a flourishing business in the trafficking with children's lives. Desperate couples are driven to drastic measures, when they cannot obtain a child, especially if the only barrier is their religious background.

We would be saving the taxpayer a lot of money, which is presently spent on children who have to remain wards of Children Aid Societies all their lives because cross religious adoptions are forbidden. This money can be used by the agencies in their efforts to keep children of natural parents in their own homes.

Last but most important is the child who is deprived of a normal home life. This has been dramat-

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ically expressed by Pearl S. Buck, the famous author, who herself has adopted many children. Writing in the Woman's Home Companion in 1955 she stated, "Where all else is equal, of course similarity in race and religion is good but human destiny should not be based on these two elements. A child is born a child, without consciousness of race or religion. But he is very conscious of the need for love and understanding from the moment that he appears upon this earth. Yet it becomes ever more difficult to gain approval of adoptions where the religion of the natural parents differs from that of the adoptive parents. To certain religious groups the child is primarily a property.

"I do not doubt that some persons sincerely believe it is better for a child to be an orphan within their order or church than it is to find parents for that child in some other faith. But is sincerity enough when the child is deprived thereby of his natural right to a normal home and life?"

The citizens of Ontario have a duty to remedy the religious muddle in adoptions. The Lamb court case has opened up this issue, and it is hoped that Judge Little's ruling will be the beginning of an examination of the adoption laws, in our province, which will lead to an acceptance of non-religious regulations attached to adoptions.

THE FUTURE TASK OF ORT: TO EDUCATE FOR CHANGE

(Continued from Page Fourteen)

this same vein five or six years ago I would have forecast a time of tranquility in which the constructive forces would have full sway. But events have completely altered that perspective. Not long ago, President Kennedy said: "We are destined, all of us here today, to live out most, if not all, of our lives in uncertainty and challenge and terror." We know that the nature of our times will cast the Jewish fate into the midst of the human maelstrom, that in an age of upheaval, Jews will be tossed upon the wild waves of change.

I do not know when or how many Algerian Jews will emigrate to Israel and France. But it seems reasonable to believe that there will be many. We are building a new school in Marseilles, twice as large as the old one. But I wonder if this school and all the rest that we have done to integrate North African Jews in France is adequate preparation for the kind of mass immigration that we may soon face in France.

I do not know what the immigration picture will be like three or five years from now. But it seems fairly certain that Jewish movement and displacement will continue to be a feature of our times. We thought, when the DPs had left, that the Jewish geography had taken on a final form. But the emergencies we faced with the Hungarian and Egyptian refugees, and with the release of the Polish repatriates, taught us that such events will continue to erupt, possibly from unexpected places. We dare not dismantle the readiness of ORT to respond.

We can probably anticipate that Israel will continue to be a sanctuary for many, and that our work in Israel will reflect this. I do not know what the future will bring to the Jews of Morocco and Tunisia. But I believe that the work we did last year and the work that will be done next year and for years to come has transformed these communities so that they can face that future.

ORT has created a new mold in these lands and from this mold issues a new type of human being: more self-confident, more self-assured, and more capable. A decade ago, ORT was something strange in these parts. Today and tomorrow it is interwoven with the aspiration of thousands. This is an enduring work. Its effects will be felt for generations.

In Iran, we see a country on the verge of its industrial revolution. This will create a ground-swell of demand for more vocational education. The youth of this community have just begun to recognize what is implicit in what ORT has to offer. The word is spreading. ORT in Iran, like ORT in North Africa, educates in the double sense of training in skills and patterning

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new attitudes of mind. These new attitudes, no less than the new skills, are essential to survival in a modern climate.

The schools in France will grow in enrollment because of the North African influx on the one hand and on the other because of the population explosion of a new generation of Jewish youth. ORT in France, Italy, and elsewhere in Europe, is a vital factor in strengthening Jewish identification and communal belonging.

In Israel we are growing at the rate of about thirty percent a year. Even that rate is determined largely by financial limitations. We are enrolling ten thousand a year. It will be fifteen thousand before long. The program will expand horizontally as well, in producing new forms, reaching new segments of the youth population and training in new skills and professions.

There will take place on a grand scale a growth of apprenticeship. There will be three thousand this year. There will be five and six thousand not many years from now. Let us hope that with this approach we have fashioned a tool that will enable us to reach many thousands of immigrant youth who have not until now been reached by vocational education.

The underlying premise for this growth is the assumption that Israel is now launched on a dynamic phase of industrialization, one that will accelerate. In the next period, industry will emerge as a dominant factor in the Israeli economy. Not an industry like Detroit or Pittsburgh. Rather one that is keyed to the refinement of skills and productivity of a high order. The evolution of ORT in Israel will have to parallel this economic development.

I would go further. We can begin to visualize the lineaments of a new meaning to the Israel experience. This now comes to appear as one of the great human experiments in social engineering. Israel may become an example to many of the new nations of Asia and Africa, a kind of third road, not American, not Russian, but a democratic path to modernization, one that is uniquely attuned to that human renovation which is the common need of all these peoples. Such an eventuality will register a strong impact on our American community. In this, too, I believe, ORT in America can serve as an educator to the community.

Yes, there will be uncertainty, and challenge and peril. But if all this is to be worth the candle, it will be because even upon the knife's edge we continued the creative work of mankind. It would be well if we could inculcate this meaning in our own community.

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Submission Of The Montreal Jewish Public Library Brief To The Royal Commission On Education

BY ISRAEL RABINOVITCH AND DAVID ROME

1. The Government of the Province of Quebec has appointed a Royal Commission on Education to inquire into all aspects of education in the Province. This Commission provides an opportunity for all civic-minded citizens and institutions to put forward views and recommendations on all aspects of this vital and broad subject for consideration by the commission in formulating its recommendations. Such submissions constitute a civic service, an exercise of a civic privilege, and of civic duty on the part of those who are informed, interested, or directly involved.

2. Jewish citizens of the province, like others, are entitled, and duty bound to make such representations expressive of their views. These views will differ according to the individual and the group, being founded upon their various social and political views, their experience, backgrounds, training and other factors. The Jewish interests, their religious affiliations and their community affiliations are only some of the many factors affecting their views, and even on these aspects there are many tenable and different points of view. The Canadian Jewish Congress should, in its formulation of views, bear in mind the nature of Canadian citizenship, the constitution of our country and province, and the indelible rights and freedoms with which citizens and residents of this province are endowed. The Congress will wish to take into consideration all the views submitted to it.

The Jewish Public Library, as the major institution for reading, adult education and the advancement of Jewish culture in the community, has a direct and profound interest in this problem. Its establishment half a century ago came about from the same need of the Jewish community to advance the education of the young and of the mature in the community as that which motivated the setting up of the entire complex school structure in Montreal Jewry. The same motivation for ethnic, cultural and religious survival in the social, political, and denominational framework of the Quebec constitution which has given our community leadership in the area of child education, has established the Library as a unique institution in world Jewry and as a major centre of Jewish reading. The continuation and intensification of Jewish reading and the growth of our institution are involved in the lines of development and in the framework of the education of the young. We are therefore particularly deeply concerned with the progress of the Jewish schools which, not incidentally, were set up by the same pioneers who laid the cornerstone for our Library.

3. One of the important educational ideals current in our times on this continent is that of a neutral state school, along the common American pattern, where the school is divorced from religious sponsorship and from religious curricular content.

A neutral school system is contrary to the provisions of the British North American Act. But this is in itself not sufficient cause to erase such recommendations from briefs before the Royal Commission. It is well within the province of the commission to hear, and if it so chooses, to put forward, proposals for changes in the basic Canadian law. No honest recommendations are barred a priority from submissions to the commission.

However, we must remember that this view is counter to the

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views and beliefs (even the religious beliefs) of the majority of the population of Quebec, and implies a basic change in the structure of public life of Quebec. If Quebec Jewry were to agree to make representations tending in this direction, or if a large proportion of those making such recommendations proved to be Jewish; Quebec Jewry would risk arousing the hostility of the majority. We do not advance this as a reason for witholding such proposals if such are indeed the views of all or of many Quebec Jews. It is our duty to ourselves and to the province to speak our views honestly, boldly. But we do think we should speak in full awareness of all implications and all inter-group consequences of either outright recommendations for a neutral school system, and of recommendations which will have the effect of producing such schools under another title.

4. The alternative to a neutral school system is a religious-sponsored school-system, with separate panels for the respective religious communities. As Jews with a religious and cultural tradition, we must understand that the present Protestant and Catholic commissions are Christian, and are both equally Christian.

At this point it might be possible to lay the ghost of a common error which stems from a failure to understand the present Canadian law. We may consider it one of the great advantages of the neutral school system in effect in the U.S., and of the system in most provinces of Canada, that children of all faiths and origins meet and mingle in school. But, however desirable this may be, and however important an element this may be of American democracy, we must remember that this exists only in a neutral school system, and not in the Quebec system of education. In this province Catholic children have always received their schooling apart from Protestants and English-Catholics apart from French-speaking Catholics. This separation, for good or for evil, is a concomitant of the Quebec system, as it is of the American Jewish and Catholic parochial system, of the separate school systems in other Canadian provinces, and of private schools everywhere. In point of fact a large proportion of the Jewish pupils of Protestant schools attend schools which are in majority, and often in large majority, Jewish, and therefore there exists a measure of Jewish segregation within a Christian school system. This is not necessarily at all the result of racial discrimination. By clinging to the present system we do not avoid segregation.

The alternative to "segregation", as thus used loosely in speech, does not exist in Quebec school reality. The alternative is not between "segregation" and public schools which all children, Jewish, Protestant, Catholic, atheist, Negro, white, rich, and poor, attend. Such public schools do not exist under current Quebec law. There is separation of children by religion, and this separation, or "segregation" is not of our making or of our choice and does not affect our children mostly. Short of a neutral school Jews have no alternative to "segregation". It is a fact of Quebec life which we must accept under present and likely conditions. The alternatives are therefore between "segregation" of Catholic (the majority) children on the one hand, and Protestant and Jewish (two minorities) on the other, or separation into Catholic, Protestant, and Jewish children; not between "segregation" and "non-segregation".

It has been feared that Jewish children attending Jewish schools may be segregated from other children and that this may be harmful to them in their later contacts with children and adults not of Jewish origin.

In point of fact the experience of generations of graduates of Jewish day schools has shown that they do not suffer any handicap in this regard in their years after schooling. They assume their place as perfectly adjusted citizens and the difficulties thus envisaged do not arise.

5. For some reason or another the impression has become current among less well informed Jews that, somehow, Protestantism is less intensely Christian than Catholicism or is nearer theologically to Judaism. This preposterous view, certainly unbefitting Cana-

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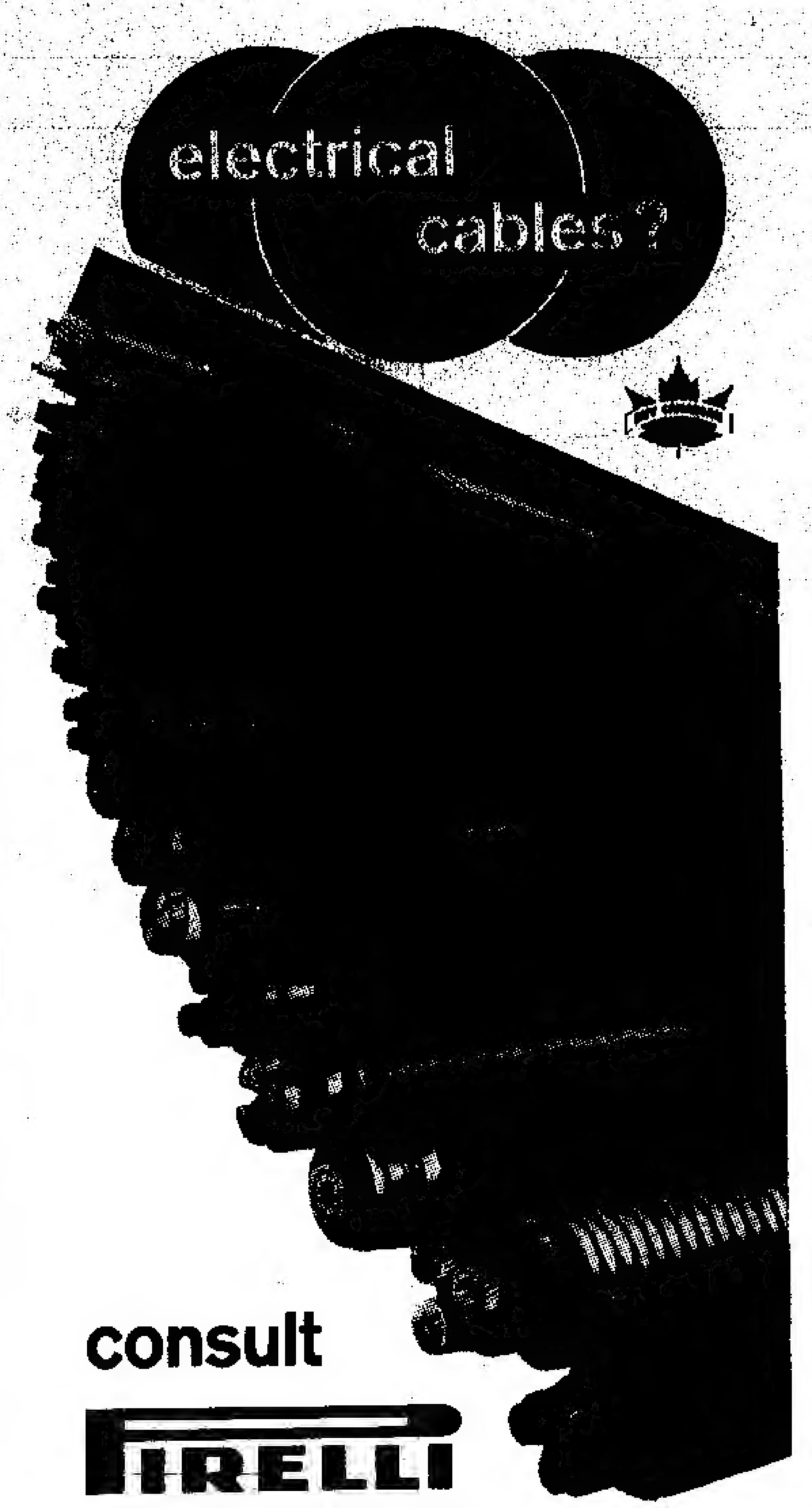

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dian Jewry, may have been strengthened by the fairness displayed by and large by the Protestant School Commission of Greater Montreal in the implementation of its contract for the education of Jewish children. The assumption is nevertheless not only false and therefore most un-Jewish, but is also a gratuitous insult to Montreal Protestants.

On the other hand, the present arrangements naturally lead Quebec Catholics to feel that the Jewry of the province is deliberately lending its substantial cultural weight to the English-speaking, Protestant element, beginning with school enrollment and proceeding to the strengthening of Protestant school finances, the advancement of English, political orientation towards English-language groups, furthering the English-language press, literature, and art, etc. We thus become a party to a cultural and social dynamic which is not in our interest and is not of our deliberate making.

Experience has also shown that the sincere attempts to excuse Jewish children from Christian religious instruction has failed of its purpose as, pedagogically it was bound to fail in a school system which by its definition and philosophy is religious in its entirety.

5. We have heard it suggested that Jews might well seek representation on all or some of the Protestant or Protestant-Catholic administrative educational bodies such as the school commission or the Council of Instruction.

Such requests would run counter not only to the BNA Act and to the rulings of the Privy Council on this question but also to the very definition of the institution in question. But there are more fundamental questions of Jewish pride and public relations policy involved.

To ask for Jewish representation as a Protestant or a Catholic school-body in addition to serving no purpose if it were granted, is to propose a diminution of Protestant rights and privileges which is not in the Jewish interest. It is not in the Jewish interest to lessen Protestant influence in Protestant institutions.

The Jewish community has the most profound respect for the historic group rights attained by others and has no desire to attenuate the religious character of Protestant institutions. We seek only equal status and equal rights.

If the proposal for Jewish representation on Protestant bodies comes from the mistaken impression that the Protestant school bodies are, or should be, neutral, it is clearly contrary to Canadian fact and to Jewish policy.

6. At the present time the Jewish community voluntarily operates a series of day schools which have resolved many of the problems of the education of Jewish children in Montreal, but have raised others of great urgency, mainly financial.

These day schools have proven themselves excellent pedagogically, and have confirmed the ability of Jewish organizers, administrators, principals, and teachers to set up and to conduct schools which meet the high standards of education in this province. They have proven the feasibility of combining Jewish and public education. They have largely destroyed the fear of "segregation". They have established the willingness of thousands of Montreal Jews to entrust the Jewish community with the total school education of their children. They have given Jewish school authority a precious corpus of experience, and they prove statistically that thousands

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SEVENTH DAY OF PASSOVER, Wednesday, April 25th
EIGHTH DAY OF PASSOVER, Thursday, April 26th

Congregation	Address	Rabbi
Adath Israel	Ducharme-McEachran (Outremont)	Rabbi Charles Bender
Beth Aaron	8125 Stuart Ave.	Rabbi Dr. E. Ebner
Beth El	1000 Lucerne Rd. (Town of Mt. Royal)	Rabbi Allan M. Langner
Beth Hamedrash Hagadol	4605 Mackenzie	Rabbi Lester Rosner
Beth Ora	2600 Badeaux St. (St. Laurent)	Rabbi Morris Halpern
Beth Zion	5740 Hudson Ave. (Cote St. Luc)	Rabbi Sydney Shoham
Chevra Kadisha-B'nai Jacob	5237 Clanranald 172 Fairmount West	Rabbi David Roth
Chevra T'hilim-Pinsker Kinian Torah	1904 Van Horne	Rabbi Morris Werner
Eastern Cote St. Luc and Hampstead	6535 Baily Rd.	Rabbi David Hartman
Shaar Hashomayim	450 Kensington Ave.	Rabbi Wilfred Shuchat
Shaar Shalom	483 - 83rd Ave., L'Abord a Plouffe	Spiritual Leader M. Arlin
Shaare Zedek	6805 Chester	Rabbi A. Bernard Leffell
Shaare Zion	5575 Cote St. Luc	Rabbi Maurice S. Cohen
Shevet Achim	5829 Cote des Neiges	Rabbi Joseph Grunblatt
Shomrim Laboker-Beth Yehudah-Shaare Tefillah	6410 Westbury Ave.	Rabbi Dr. Chaim Denburg
Spanish & Portuguese (Shearith Israel)	5471 Lemieux St.	Rabbi Dr. Solomon Frank
Temple Beth Sholom	6666 Terrebonne St.	Rabbi H. Leonard Poller
Temple Emanu-El	4100 Sherbrooke St. W.	Rabbi Dr. Harry J. Stern
Young Israel of Montreal	6235 Hillsdale Rd.	Rabbi Mendel Lewittes
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The Canadian Jewish Review is **still** the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

of parents are prepared to send their children to Jewish schools, where they wish to secure the knowledge of their own Jewish culture through instruction in regular school hours, even at considerable sacrifice even when such institutions lack the official status of legally constituted public schools.

These parochial schools, the pride of Montreal Jewry in a sphere of Jewish cultural action where we probably lead world Jewry, are recognized as the legitimate concern of the entire community. They go from nursery to college entrance and range from secular to ultra-Orthodox; from the independent, to those affiliated with some group in the community, to those closely connected with a congregation. All of them have proven successful, and the Combined Jewish Appeal (of which none of them are member agencies) has gone out of its way to aid them when they were in straits.

Their scope is extensive, enrolling as they do thousands of children. But their financial structure is serious and most irrational, particularly since large sums of moneys are concerned. In point of fact they have relieved the legally established school systems of the cost of educating thousands of Jewish children, have not touched the moneys which the tax laws envisage as destined to meet the cost of their education, and have placed the burden upon the willing shoulders of the publicly-minded and the charitable.

They are not private institutions established at the will and for the benefit of a few citizens. They serve the entire community and each member of the community desirous to avail himself of them to the limit of their capacity. They serve the rich and the poor, the affiliated and those who are not members of any educational and religious body. They have grown in a large measure in response to the challenge posed to the status of the Jew in the educational constitution of the province, particularly soon after the clarification of the question by the Privy Council which envisaged the possibility of separate Jewish schools.

This is not an issue solely between these schools and the Protestant School Commission; for school financing in the province has long since passed beyond the resources or the responsibilities of the commissions. Long ago the province has entered the area of

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Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual
after the THIRD *of the Four Ceremonial Cups,*
just before the door is opened
for the symbolic entrance of the Prophet Elijah.

All rise,
and the leader of the Seder recites the following:

בְּלֵיל שִׁמּוּרִים זֶה נַעֲלֶה בִּדְחִילוּ וּרְחִימוּ אֶת זֵכֶר שֵׁשֶׁת מִלְיוֹנֵי אַחֵינוּ בְּגוֹלַת אֵירוֹפָּה, אֲשֶׁר נִסְפּוּ בִּידֵי עָרִיץ וּמֵזִיד אֲשֶׁר הֵרַע לְעַמֵּנוּ שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דִּבֵּר הֶעָרִיץ לִשְׁלִיחֵי מְזִמָּתוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. וַיַּהַרְגוּ תְּמִימִים וּטְהוֹרִים, אֲנָשִׁים נָשִׁים וָטַף, בְּאֵדֵי־רַעַל וּבְמִשְׂרְפוֹת־כִּבְשָׁן. וְלֹא נִרְבֶּה לְסַפֵּר בְּרֶשַׁע מַעַלְלֵיהֶם פֶּן נְחַלֵּל אֶת צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטַת עַמֵּנוּ בְּגֶטָאוֹת וּבְמַחֲנוֹת־הַהַשְׁמָד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקוֹמְמוּ נֶגֶד הָרְשָׁעִים וַיַּפִּילוּ בָהֶם חֲלָלִים. וּבְלֵיל הִתְקַדֵּשׁ חַג הַפֶּסַח קָמוּ שְׂרִידֵי הַגֶּטוֹ בְּוַרְשָׁה וַיִּלָּחֲמוּ עִם הַטְּמֵאִים כִּיהוּדָה הַמַּכַּבִּי בְּשַׁעְתּוֹ. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרָדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עַל נֵס הֵרִימוּ.

וּמִמַּעֲמַקִּים פָּתְחוּ הַקְּדוֹשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בְּבִיאַת הַמָּשִׁיחַ.

All sing ANI MAAMIN *("I Believe"),*
the song of the martyrs in the ghettos and liquidation camps:

אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בְּבִיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

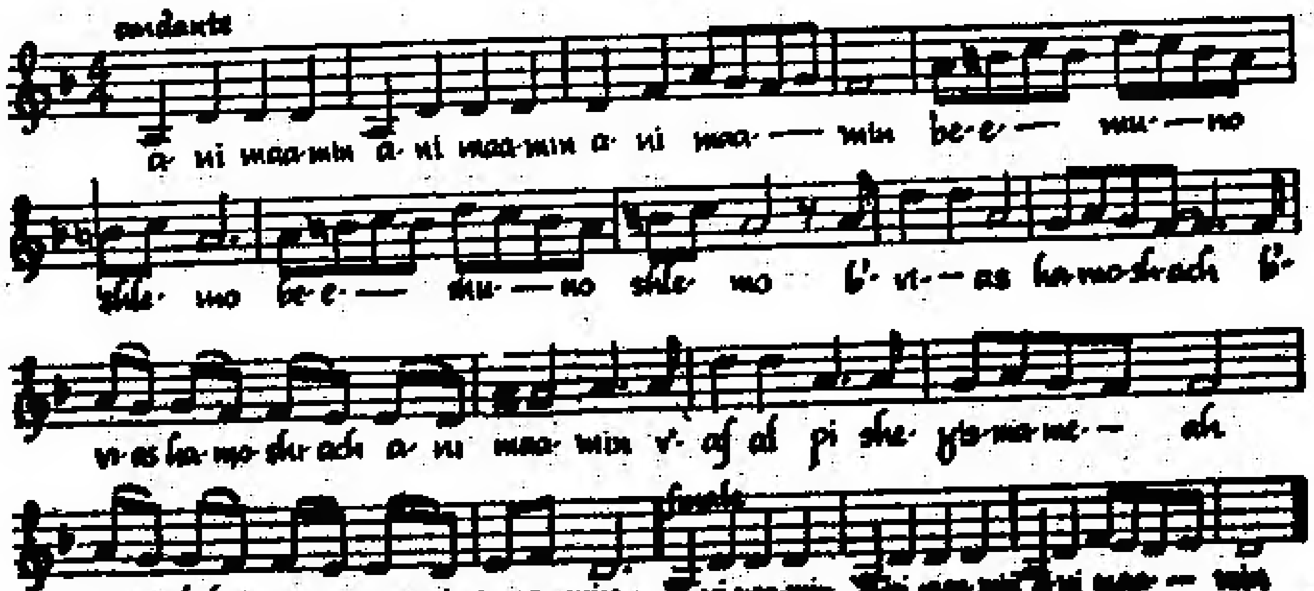
And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN *("I Believe"),*
the song of the martyrs in the ghettos and liquidation camps:

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

ANI MAAMIN
("I Believe")

A-ni ma-a-min be-e-mu-no sh'le-mo
B'vi-as ha-mo-shi-aḥ, v'af al pi
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.


andante
a ni maa-min a-ni maa-min a- ni maa- — min be-e- — mu- — no
she- mo be-e- — mu- — no she- mo b'- vi- — as ha-mo-shi-ach b'-
vi-as ha-mo-shi-ach a- ni maa- min v'- af al pi she- yis-ma-me- — ah
im kol ze a- ni maa- min
fine

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school commission financing.

Nor is it a problem involving the Jewish taxpayer. It has always been recognized that, in any case, property owners should pay school taxes on their properties, which, parenthetically, should be equalized, and it is relatively unimportant matter to them whether they pay it to one panel, or another, to a third, or to the provincial government.

It is the responsibility of the government immediately to relieve these Jewish schools of their financial burden as they have acted to relieve other hard-pressed school authorities. We have a right to ask, and reason to expect, that the government should arrange for relief of the accumulated indebtedness which is pressing upon these Jewish schools and that the law should recognize that in accordance with the wishes of the parents, the good will of the community, and within their rights as citizens, these schools are providing that education for these children which the law demands and has undertaken to supply. They should be provided with a due share of tax revenues of all provenances destined for school purposes.

These schools should immediately be recognized by the law as existing, as having the right to teach, to promote, and to issue diplomas.

Recent experience gives us every right to expect a full understanding of these financial and legal problems of these day schools on the part of the Royal Commission of Inquiry, the Provinical Government, and of public opinion. Representations in this direction should be made by the Congress in full confidence.

7. However, it would ill befit the dignity of the community and the civic seriousness of the Inquiry and of the problem, for the Jewish community to content itself with a petition whose major request is for funds. Much more fundamental issues of status and of development are at stake, and our duty to the future of the community and to the culture of our people call upon us to place our full requirements and rights before the public.

The education constitution of our country as it stands at present, and as it has been defined by the Privy Council, naturally and clearly implies a position for Montreal Jewry parallel to that of Montreal Catholics and Protestants. This is the Canadian expectation. This is our privilege. This is our duty to demand.

The present position involves an injustice, a disability upon Quebec

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The traditional way to make a Seder

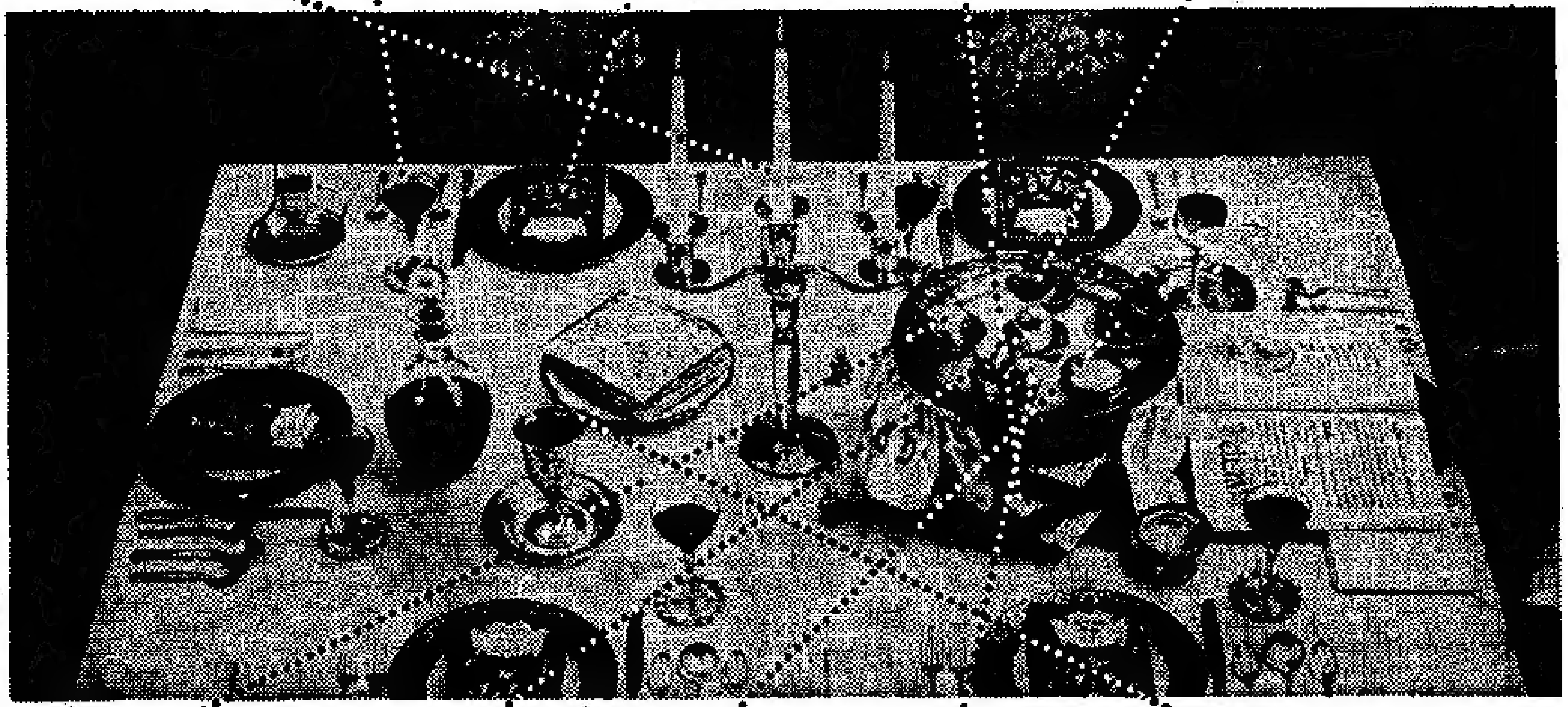
1 **CANDLES** are lighted by the mother of the house to usher in the festival of Passover. The benediction which she pronounces over the candles gives a religious meaning to this simple act. An abundance of light symbolizes joy and festivity, and the soft candle-glow adds an aura of spirituality to the Seder table.

2 **A CUP OF WINE** is placed at each table setting. The sanctification of the Holiday is pronounced over the first cup. Three additional cups are drunk during the course of the Seder, making a total of four, to symbolize the four expressions of the Lord's promise to redeem the children of Israel and deliver them from bondage.

3 **THE HAGGADAH** (literally "the telling") contains the complete Seder ceremonies in their prescribed order *(seder)*. The first part of the book, concerned mainly with the story of the Jews' deliverance from Egypt, is read before the meal. After dinner follows the second portion consisting of prayers of praise and thanks to the Almighty.

4 **MATZOH** represents the "bread of affliction" eaten by the Jews in Egypt, and also the bread that had to be baked during their hasty flight when there was no time for leavening. Three *matzot* are placed in the Seder tray. Half the middle *matzoh*, saved for the *Afikomon* (dessert), is playfully "stolen" by a child and ransomed for a prize.

5 **THE Z'ROAH,** a roasted shank bone, is placed on the Seder tray. It represents the ancient sacrifice of the Paschal lamb *(Pesach)* which had to be eaten roasted. *Pesach*, the Hebrew name for Passover, also refers to the Lord's passing over *(posach)* the Jewish homes during the plague visited upon the Egyptian first-born.



6 **THE BEITZAH,** a roasted egg placed left of the *Z'roah*, symbolizes the required offering brought on all festivals in the Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple, where the sacrifices were brought).

7 **THE MAROR** or "bitter herbs" (usually horseradish) is placed in the middle of the tray and symbolizes the Jews' bitter suffering under the Egyptian yoke. Directly below is the *Chazereth*, another piece of bitter herbs, commemorating the custom of eating *Maror* sandwiched between two pieces of *Matzoh*.

8 **THE CHAROSET,** placed beneath the *Z'roah*, is a mixture of chopped apple, nuts, cinnamon, and wine designed to look like the mortar used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. Before the *Maror* is eaten, it is dipped into the *Charoset*.

9 **THE KARPAS,** a piece of parsley or lettuce placed to the left of the *Charoset*, symbolizes the meager diet of the Jews in Egyptian bondage. It is dipped into salt water in remembrance of the tears they shed in their misery. The *Karpas* also signifies Spfingtime, the season of Passover.

10 **THE CUP OF ELIJAH,** filled with wine, is kept on the table throughout the Seder in the hope that the Prophet Elijah may appear as a messenger of the Almighty and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love, and brotherhood.

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Jews which in effect is consigned to second-class status vis-a-vis their fellow citizens of the Christian faith who individually can nominate and may be nominated for the administration of the education of their children and who as groups have their own legally constituted, tax-financed school commissions.

This clearly implies that Jews must demand a separate Jewish school commission which would administer schools in those areas of the province where there are sufficient Jewish children to warrant it. In other areas of the province, Jewish children would attend the common schools as of right.

The financial viability of such a Jewish school panel is so clear to-day that it needs no elaboration in this brief.

We do not have any reasons to believe that our demand in this direction would be opposed by the majority of the population of the

(Continued on Page Ninety-Nine)

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Social Notes — Montreal

Mrs. Abe Bronfman, 4363 Westmount Boulevard, spent some time in New York.

Mrs. Gerry Bronfin (nee Evelyn Sperber), and her uncle and aunt, Dr. Charles Kauvar, Rabbi, and Mrs. Kauvar, all of Denver, Colorado, were here for the funeral of her father, Marcus M. Sperber, Q. C., 4402 Western Avenue, the brother of Mrs. Kauvar.

Mr. and Mrs. Allan Bronfman, 9 Belvedere Road, are touring in Europe.

Dr. and Mrs. Henry Korman, formerly of 5850 Souart Avenue, have taken up residence at 224 Melbourne Avenue.

Mrs. I. Shaffran, 4690 Lacombe Avenue, left from New York, on the S. S. Olympia, for a tour of several months through Israel and Europe.

Mrs. D. Frank, 4685 Bourret Street, left from New York, on the S. S. Olympia, to be away for several months in Israel and Europe.

Dr. and Mrs. Harry B. Mann, 4375 Grand Boulevard, sailed on the Empress of Britain on a cruise to the Bahamas and Bermuda.

Mr. and Mrs. J. Laxer, and Daniel, 5230 Westbury Avenue, spent several days in Burlington, Vermont.

Mr. and Mrs. Sol. Israel, 4820 Cumberland Avenue, spent three months with their sons-in-law and daughters: Mr. and Mrs. Gerry Allman, and Rochelle; and Mr. and Mrs. William Lebrecht, and Wendy, and Nancy; all of Los Angeles, Calif.

Mr. and Mrs. B. Helbert, 5255 Rosedale Avenue, spent a ten-day holiday in Miami Beach, Florida.

Dr. Theodore Fainstat, of Boston, Mass., will spend Passover with his parents, Mr. and Mrs. J. Fainstat, 4755 Plamondon Avenue.

Mr. and Mrs. Morris Goldberg, 571 Kenaston Avenue, returned via Trans-Canada Air Lines after spending three weeks in France, Italy, Greece, the Italian Riviera, and Israel.

Moishe Vestfreed, of Buenos Aires, Argentina, visited with his aunt, Mrs. Mary Hutkins; and cousins, Mr. and Mrs. John Miller; all of 473 Dufferin Road.

Mrs. G. Dwyer, of West Islip, N. Y., spent some time with her cousins, Mr. and Mrs. Irving Monk (nee Anita Nudelman), and new-born son, Jeffrey Stephen, 4829 Plamondon Avenue.

In Toronto, Ont., for the brith of David Richard, son of Mr. and Mrs. Aaron Mendelson (nee Francine Tyle), 31 Paxtonia Boulevard, were: his great-grandparents, Mr. and Mrs. Morris Mendelson, 4740 Vezina Avenue; and his grandparents, Mr. and Mrs. Hyman Mendelson, 2715 Darlington Place.

Mrs. Ray Grosser, 7518 Guelph Road, was in Miami Beach, Florida, for two months.

Mrs. Hannah Klein, 2375 Stevens Street, took a holiday in Miami Beach, Florida.

Mr. and Mrs. H. Kavanat, formerly of 5621 Borden Avenue, who spent two weeks at the Georgian Hotel, in Miami Beach, Florida; and their son, Milton Kavanat, have moved to 7398 Kildare Road.

Archie Pistrich, of Springfield, Mass., was here for the funeral of his mother, Mrs. Minnie Lobel Pistrich, of Montreal.

Mr. and Mrs. M. Staviss, and Marlene, Sandra, and Joyce, formerly of 5815 Park Avenue, have taken up residence at 1130 Ridgewood Drive, Chomedey.

Professor Charles Shagass, of Iowa City, Iowa, visited his parents, Mr. and Mrs. Morris Shagass, 2785 Bedford Road; and his parents-in-law, Mr. and Mrs. A. Wallerstein, 4829 Fulton Street.

Mr. and Mrs. L. H. Solomon, 5210 Victoria Avenue, were visited by their son, Dr. Martin L. Solomon, who is interning at the Toronto General Hospital, in Toronto, Ont. Their daughter is Miss Myrna Solomon.

Mr. and Mrs. S. Caplan, and Issie, formerly of 5815 Park Avenue, have moved to 1130 Ridgewood Drive, Chomedey.

Mr. and Mrs. Max Dalfen, 3495 Marlowe Avenue, spent some time with Dr. and Mrs. David Bloom (nee Rosalind Dalfen), their son-in-law and daughter; and Dr. and Mrs. William Bloom, the parents of Dr. David Bloom, all of Winnipeg, Man. Mr. and Mrs. Dalfen

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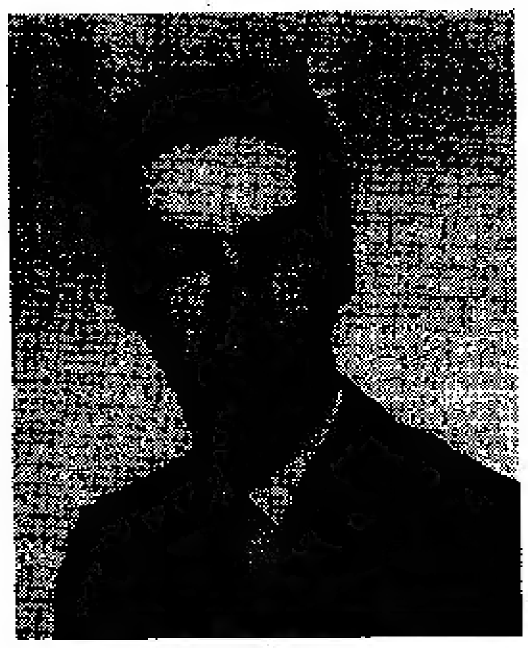

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then went to New York, to visit with their son, Arthur Dalfen, who is attending New York University.

Here for the bar-mitzvah of Eric, son of Mr. and Mrs. Murray Randolph, 5551 Bradford Place, who was called to the Reading of the Law, at Adath Israel Synagogue, were: Mr. and Mrs. Issie Gurman, of Pittsburgh, Pa., uncle and aunt, and their daughter, Miss Isabel Gurman, of Boston, Mass.; and Mr. and Mrs. Joseph Gurman, of Boston.

Here for the bar-mitzvah of Mark Edward, son of Mr. and Mrs. Benjamin Carl Young, 565 Dorais Street, who was called to the Reading of the Law, at Temple Emanu-El were: Dr. and Mrs. N. N. Bennett, and daughter, Miss Constance Bennett, and son, Clarence Bennett; Mr. and Mrs. I. Young, and daughter, Miss Amy Young, uncles and aunts; and Mr. and Mrs. Jacob Young, and daughter, Miss Judy Young, Mrs. Bertha Sirk, uncle and aunts; Mr. and Mrs. S. Rubin, and David, Paul, and Robert; Mr. and Mrs. Edward Diamond, of Worcester, Mass.; Mr. and Mrs. Ben. Philipson, and Elliot, and Jonathan, of Utica, N.Y.; Mr. and Mrs. L. Hanflig, of Boston, Mass.; Mrs. G. Kandel, of New York; Mr. and Mrs. Joseph Hamilton, of Short Hills, N.J.; and Mrs. A. Waldman, and Lionel Waldman, of Toronto, Ont.

Aaron Feldman, of Moncton, N.B., spent some time with his son and daughter-in-law, Dr. and Mrs. William Feldman (nee Eva Ancsel), and Brian Michael, and new-born son, Mark Elliott, 650 Laurentian Boulevard.

Mr. and Mrs. H. Cohen, 2475 Paton Street, celebrated the fifteenth birthday of their son, Martin; brother of Susan, aged twelve years; and Michael, ten; grandson of Mrs. Rose Cohen, 785 Wiseman Avenue; and of Mrs. Sarah Segal, 181 Prince Arthur Street West, and the late M. Segal.

Mrs. Pauline Kogan, formerly of 394 St. Catherine Road, has taken up residence at 5160 Macdonald Avenue.

Mrs. Rae Bierbrier, and her son, Manuel Bierbrier, 806 McEachran Avenue, spent a week in New York, and two months in Santa Monica, Calif., where they visited her son and daughter-in-law, Mr. and Mrs. Paul Bierbrier, and daughters, Misses Judy and Doreen Bierbrier. They also visited in Tijuana, Mexico; and Santa Barbara, Soboang, San Diego, Palm Springs, La Jolla, and Capistrano, Calif.

Mrs. Alice Pinchuk, formerly of 3805 St. Kevin Avenue, has taken up residence at 6525 Wilderton Avenue.

Mrs. I. Leebosh, 6210 Deacon Road, will spend Passover with her son and daughter-in-law, Mr. and Mrs. George Leebosh (nee Phyllis Lewis), and Eleanor, Gordon, and new-born daughter, Debra, of Quebec City, Quebec.

Mr. and Mrs. Sydney Levine, 4670 Van Horne Avenue, spent three weeks at the Carillon Hotel, in Miami Beach, Florida.

Dr. and Mrs. Harry Gonshor, of New Brunswick, N. J., spent their wedding trip in Miami Beach, Florida. Mrs. Gonshor is the former Miss Miriam Thompson, daughter of Mr. and Mrs. R. Thompson, of New Brunswick, N. J. Dr. Gonshor is the son of Mr. and Mrs. W. Gonshor, 5338 Hutchison Street.

Mr. and Mrs. Hyman Mendelson, 2715 Darlington Place; his parents, Mr. and Mrs. Morris Mendelson, 4740 Vezina Avenue; and the former's sister, Mrs. Barney Smith, 3054 Brighton Avenue, visited the former's son-in-law and daughter, Mr. and Mrs. Saul Ilson (nee Jewel Mendelson), and Marcia, Debra, and new-born daughter, Cari Heather, of Toronto, Ont.

Mr. and Mrs. Manuel Karpman, 2720 Bedford Road, spent their wedding trip in Mexico City, and Acapulco, Mexico. Mrs. Karpman is the former Miss Renee Jacobson, daughter of Mrs. Florence Jacobson, 6299 DeVimy Avenue, and the late Jack J. Jacobson. Mr. Karpman is the son of Mrs. Annie Karpman, 2537 Ekers Road, and the late Morris Karpman.

Mr. and Mrs. David Peters, and daughter, Miss Rhona Peters, 676 Querbes Avenue, will move to 3805 Dupuis Avenue.

Mrs. Bella Greenspoon, 6275 Northcrest Place, spent two months in Miami Beach, Florida.

Dr. and Mrs. David Weinstein spent their wedding trip in the Eastern United States. Mrs. Weinstein is the former Miss Jean Elizabeth Mosse, daughter of Mr. and Mrs. Robert Mosse, 4975 Van Horne Avenue. Dr. Weinstein is the son of Mr. and Mrs. H. Weinstein, of Manchester, England.

Mr. and Mrs. W. Gonshor, 5338 Hutchison Street, will spend three months in Israel and Europe.

Mrs. D. Cohen, 5341 St. Urbain Street, visited her nephew and niece, Mr. and Mrs. Samuel Smolley, of Jackson Heights, N.Y., and was present at the marriage of her great-niece, Miss Wendy Judith Smolley, daughter of Mr. and Mrs. Samuel Smolley, to Jerome Howard Simon, son of Mr. and Mrs. Morris Simon, of New York.

Mrs. Yetta Goldhagen, 6500 Wilderton Avenue, will spend some time in Europe and Israel.

Mr. and Mrs. Joseph Roth, of New York, visited their son-in-law and daughter, Dr. and Mrs. Samuel Rubin (nee Bella Roth), and Rena, Menachem; and new-born son, Sholom, 752 McEachran Avenue.

Mr. and Mrs. S. Mador, 3[illegible]20 Van Horne Avenue, will travel in Europe and Israel.

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teen guests at a party at their home to celebrate the first birthday of their daughter, Debra Tina; sister of Mark, aged nine years; and Alan, five; granddaughter of Mr. and Mrs. J. Steiman, 5672 Durocher Avenue; and of Mr. and Mrs. I. Gampel, 4428 A. DeBullion Street. The table was centered with a blue and white birthday cake.

S. Stattner, 3290 Goyer Street, celebrated his eighty-fourth birthday on April 11. He has two sons and daughters-in-law: Mr. and Mrs. A. Stattner, 5725 Cote St. Luc Road; and Dr. and Mrs. Philip Stattner, 531 Rockland Avenue; and a son-in-law and daughter, Mr. and Mrs. Henry Small (Bella), 4940 Cumberland Avenue; six grandchildren; and seven great-grandchildren. He is the brother of Adolphe Stattner and of Mrs. Nettie Smith, both of Montreal.

Mr. and Mrs. Morton Plotkin, 4300 Bouchette Street, gave a party with twenty guests at their home to celebrate the second birthday of their son, Neil Leslie; grandson of Mr. and Mrs. Joseph Rother, 5680 Beaminster Avenue; and of Mrs. Annie Plotkin, 4375 La Peltrie Street, and the late Nathan Plotkin. There was a white and blue birthday cake. Assisting in serving were: Mesdames Arthur Dick and Sydney Wasserman, aunts.

Mr. and Mrs. Meyer Rubinfeld, 790 Alexis Nihon Boulevard, gave a party, with twenty children present, at their home, to celebrate the seventh birthday of their daughter, Faygie; and the fourth birthday of their daughter, Shelley; sisters of Abraham, aged ten years; and David, five; granddaughters of Mr. and Mrs. Lazar Stern, 5410 Prince of Wales Avenue; and of the late Mr. and Mrs. Abraham Rubinfeld. Faygie wore a blue, cotton, party dress, trimmed with blue and white lace. Shelley wore an aquamarine-blue, nylon, party dress. A pink and white birthday cake was the table decoration. Mrs. Ben Nudleman, aunt, assisted in serving.

Mr. and Mrs. L. Lapidus, 4960 Carlton Avenue, gave a surprise party at their home to celebrate the seventieth birthday of his father, Jack Lapidus (Lewis), 3015 Bedford Road. Mr. and Mrs. Jack Lapidus have another son and daughter-in-law, Mr. and Mrs. Joseph Lapidus, of Toronto, Ont., who were here for the event; and three grandchildren: Rona Ellen, daughter of Mr. and Mrs. L. Lapidus; who were here also. The table held a blue and white birthday cake. Mr. Lapidus is a veteran of World War I and II; and a member of Brigadier Frederick Kisch Branch, Canadian Legion, Number Ninety-Seven.

Mrs. E. Winikoff, 5082 Westhill Avenue, was hostess to forty guests, at a luncheon at Desjardins, in honour of Miss Sandy Shier, daughter of Mr. and Mrs. Philip Shier, 4335 Royal Avenue, and the fiancee of her son, Allan Winikoff. Mrs. Winikoff wore a navy-blue, shantung sheath; and had a corsage of pink roses. Mrs. Shier was in a beige, shantung sheath; with a corsage of blue carnations. Miss Shier wore a three-piece, beige, knitted suit; with a corsage of red roses. Red and white carnations, roses, and chrysanthemums decorated the table. The marriage will take place on October 28, at Shaare Zion Synagogue.

Mr. and Mrs. Maury Hutkins, 4972 Plamondon Avenue, celebrated the bar-mitzvah of their son, Barry Allan, who was called to the Reading of the Law, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue. He is the grandson of Mr. and Mrs. David Lapkovsky, 4970 Plamondon Avenue; and of Mrs. Mary Hutkins, 473 Dufferin Road, and the late Abraham Hutkins. Kiddush was observed. That evening Mr. and Mrs. Hutkins were hosts to two hundred and thirty guests at a dinner dance in the Synagogue hall. Mrs. Hutkins was in an off-white, peau de soie sheath; and her corsage was of mauve orchids. Mrs. Lapkovsky wore a gold-coloured, shantung sheath, made with fullness at the back; and had a corsage of yellow roses. Mrs. Mary Hutkins was in a black, lace sheath; and had a corsage of red roses. Those who lit the candles were the above family members; Abraham Lapkovsky, great-uncle; Mr. and Mrs. John Miller, Mr. and Mrs. Philip Lapkovsky, Mr. and Mrs. Saul Lumer, Mr. and Mrs. George Fisher, uncles and aunts; Moishe Vestfreed; and Barbara Lumer, Candy Fisher, Arlene Lapkovsky, Howard Lapkovsky, Victor Lumer, Stephen Lapkovsky, Stephen Miller, Robert Lapkovsky and Jeffrey Fisher, cousins; and Randy and Lorne Wiseman. Seated at the head table with the family were: Dr. Chaim N. Denburg, Rabbi; Cantor and Mrs. Arieh Suber, Mr. and Mrs. John Miller, uncle and aunt; and Moishe Vestfreed, of Buenos Aires. The bar-mitzvah boy spoke. Rabbi Denburg asked a blessing over the challah. A blue and white bar-mitzvah cake, with arrangements of white and blue carnations, roses, and chrysanthemums, decorated the table. Mr. and Mrs. Joseph Avrith, of Arlington, Pennsylvania, were here for the event.

Mr. and Mrs. Harry Kositsky, 5257 Bessborough Avenue, celebrated the bar-mitzvah of their son, Arthur Leonard, who was called to the Reading of the Law, at Shaare Zedek Synagogue. He is the brother of Melvin, aged eleven years; Gerald, ten; Harriet, eight; and Sharon, two; grandson of Mr. and Mrs. David Ginsburg, of Ottawa, Ont.; and of David Kositsky, 2500 Van Horne Avenue, and the late Mrs. Annie Kositsky. After services, Mr. and Mrs. Kositsky were hosts to two hundred guests at a Kiddush luncheon in the Synagogue hall. Mrs. Kositsky wore a blue, silk sheath, and its own jacket; and a two-toned, pink, petal hat. Mrs. Ginsburg was in a beige, lace sheath, with its matching jacket; and had a beige tulle hat. Harriet wore a white and mauve, polka-dotted party dress. Seated at the head table with the family were: Rabbi and Mrs. A. Bernard Leffell, Reverend and Mrs. M. Roness, and Cantor and Mrs. M. Fogel. The bar-mitzvah boy spoke. Rabbi Leffell asked a blessing over the challah. A red and white bar-mitzvah cake and centerpieces of red and white car-

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nations, roses, and gladioli trimmed the table. Here for the celebration were: Mr. and Mrs. David Ginsberg, grandparents; Mr. and Mrs. Edward Dubinsky, Mr. and Mrs. Ronald Ginsberg, Mrs. Reuben Ginsberg, Jack Ginsberg, and Issie Wurst, cousins; all of Ottawa, Ont.; Mr. and Mrs. Philip Glanzer, and Lorne, and Betty, of Toronto, Ont.; and Mr. and Mrs. A. Nash, of New York, uncle and aunt.

BAR-MITZVAHS

Barry Allan, son of Mr. and Mrs. Maury Hutkins, 4972 Plamondon Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue. He is the grandson of Mr. and Mrs. David Lapkovsky, 4970 Plamondon Avenue; and of Mrs. Mary Hutkins, 473 Dufferin Road, and the late Abraham Hutkins. Kiddush was observed. A dinner dance in the Synagogue hall took place that evening.

Michael, son of Mr. and Mrs. David Heller, 34 Joyce Avenue, will be called to the Reading of the Law, in celebration of his bar-mitzvah, on April 28, at Beth Moishe Synagogue. He is the brother of Miss Gloria Heller; and Patricia, aged fifteen years; grandson of Mr. and Mrs. J. Fainstat, 4755 Plamondon Avenue; and of Mrs. Bella Heller, 32 Joyce Avenue, and the late H. Heller.

Eric, son of Mr. and Mrs. Murray Randolph, 5551 Bradford Place, was called to the Reading of the Law, in honour of his bar-mitzvah at Adath Israel Synagogue. He is the brother of Elaine, aged ten and one-half years; Arnold, seven; grandson of Mr. and Mrs. M. Sternthal, 780 De l'Epee Avenue; and of Mrs. Toba Randolph, 4820 Fulton Street, and the late Isaac Randolph. Kiddush was observed.

Mark Edward, son of Mr. and Mrs. Benjamin Carl Young, 565 Dorais Street, was called to the Reading of the Law, in honour of his bar-mitzvah at Temple Emanu-El. He is the brother of Douglas, aged ten years; grandson of Mr. and Mrs. Morris Schneiderman, 711 Algonquin Avenue, and the late Mrs. Edith Schneiderman; and of the late Mr. and Mrs. Myer Young, of Worcester Mass. Kiddush was observed.

BAS-MITZVAHS

Ricki, daughter of Mr. and Mrs. Peter Zinman, 3291 Appleton Avenue, was called to the Reading of the Law, in honour of her bas-mitzvah at Temple Emanu-El. She is the sister of Allan Zinman; granddaughter of Mr. and Mrs. Nathan Aberbach, 2981 Brighton Avenue; and of Solomon Zinman, 5621 Canterbury Avenue. Kiddush was observed.

APPROACHING MARRIAGES

The approaching marriage of Miss Barbara Baerwald, daughter of Mr. and Mrs. Herman F. Baerwald, of New York, to Charles Rosner Bronfman, son of Mr. and Mrs. Samuel Bronfman, 15 Belvedere Road, will take place on May 7, at the Plaza Hotel, in New York.

ENGAGEMENTS

The engagement of Miss Shana Harrison, daughter of Mr. and Mrs. Bert S. Harrison, 32 Nelson Avenue, to Ralph Starke, son of Mr. and Mrs. Abe P. Starke, 1727 Boudrias Street, is announced. The marriage will take place on July 12, at the Windsor Hotel.

Mr. and Mrs. Charles H. Davis, 6280 Mountain Sights Avenue, announce the engagement of their daughter, Miss Anita Diane Davis, to William Gertin, son of Mrs. M. Gertin, 1730 Boudrias Street, and the late Morris Gertin. The marriage will take place on December 15, at Shomrim Laboker-Beth Yehudah-Shaare Tefillah Synagogue.

Mr. and Mrs. Harold Sperling, 4630 Dupuis Avenue, announce the engagement of their daughter, Miss Evelyn Barbara Sperling, to William Goldenstein Segal, son of Mr. and Mrs. Henry Segal, 6525 Cote St. Luc Road.

Mr. and Mrs. David Zeitchyk, of Ottawa, Ont., formerly of Montreal, announce the engagement of their daughter, Miss Ruth Eunice Zeitchyk, to Peter Katz, son of Mr. and Mrs. Norman Katz, 4850 Barclay Avenue.

The engagement of Miss Beverly Abelson, daughter of Mr. and Mrs. David Abelson, 4640 Circle Road, to Howard Marvin Richer, son of Mr. and Mrs. Isadore Richer, 4350 Sherbrooke Street West, is announced.

Mr. and Mrs. Chaim Yakobi, of Tirat Tzvi, Israel, announce the engagement of their daughter, Miss Chana Yakobi, to Nissen Plotkin, of Israel, son of Mr. and Mrs. Samuel Plotkin, 5569 Esplanade Avenue, Montreal. Mr. Plotkin received his Bachelor of Arts degree from Sir George Williams University, where he was a member of Bnai Brith Hillel Foundation, Student Zionist Organization, Canadian University Students' Campaign for Nuclear Disarmament, and the National Federation of Canadian University Students. His elementary and secondary education was received at the Montreal Hebrew Academy (Talmud Torah), Herzliah Junior High School, and the Rabbinical Seminary Yeshiva Mercaz Hatorah High School. During 1956-57, he spent a year in Israel, living in Kibbutz Yavne, and studying at Yeshivah Kerem B'Yaone. He was a leader of Bnai Akiva of North America, the religious Pioneer Youth Movement of Mizrachi Hapoel Hamizrachi. In 1959-60 he was chairman of the Montreal Zionist Youth Council.

Mr. and Mrs. George Lightman, 3925 Plamondon Avenue, announce the engagement of their daughter, Miss Rhoda Lightman, to Stanley Shames, son of Mr. and Mrs. Ben Shames, 4604 Esplanade Avenue.

Mr. and Mrs. David Grobstein, 708 Victoria Avenue, announce the engagement of their daughter, Miss Linda Grobstein, to Richard Wise, son of Mr. and Mrs. Peter S. Wise, 5960 Macdonald Avenue. The marriage will take place on June 26, at the Windsor Hotel.

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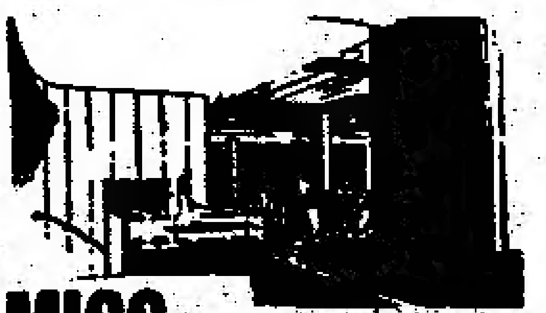

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MONTREAL MEETINGS

★Ronald P. Moses, son of Mr. and Mrs. Arthur Moses, 4917 Jean Brillant Avenue, was awarded a $3,000 Lilly Fellowship in Economics at the University of Chicago for 1962-63. He received a Bachelor of Arts degree at McGill in 1957. He has been awarded two fellowships at the University of Chicago, where he received a Master's degree in business administration this month; and plans to continue his studies there in economics, leading to a Doctor of Philosophy degree. Last year he was nominated for membership in Beta Gamma Sigma, national honor fraternity, for "excellence in scholarship in the field of business."

★ CANADIAN FRIENDS ★

Of The Hebrew University: A 22-year-old Montrealer, Charles Roth, son of Mr. and Mrs. N. Roth, 2515 Van Horne Avenue, won the N. J. Klausner Memorial Scholarship for the academic year at the Hebrew University, in Jerusalem, Israel, Dr. Samuel Cass, chairman of the national awards committee, announced. A Bachelor of Science graduate in mathematics and physics, Mr. Roth is studying at McGill University for a Master of Science degree in mathematical physics prior to his departure for Israel and the Hebrew University, where he will be enrolled as a research student in Theoretical Physics, working with the renowned physicist, Professor Giulio Racah. The N. J. Klausner Memorial Scholarship Fund, from which one or more awards are made each year, was established by the family and trustees of the estate of N. J. Klausner, of Vancouver, as evidence of Mr. Klausner's interest in education and his belief in it as a benefit for democracy and peace.

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★ OLD PEOPLE'S HOME ★

Daniel and Joseph S. Cohen, first unit of the Ladies Auxiliary, had Mrs. N. Kutz as hostess. The raffle donated by her was won by Mrs. H. Warhaft. A fund-raising event will take place on May 7, at the home of Mrs. J. Gorelick, 568 Wiseman Avenue. Members present were: Mesdames O. Cleversey, J. Cooper, R. Winters, J. Gorelik, D. Cohen, J. Rozenberg, L. Albert. Mrs. N. Shuster was a guest. Refreshments were served. The next meeting is on April 23, at 8.30 p.m., at the home of Mrs. J. Joffre, 5341 St. Urbain Street.

★TEMPLE EMANU-EL★

Dr. Harry J. Stern, Rabbi: April 13, at 8.15 p.m., sermon: "The Romance Of The Seder"; April 14, at 11.30 a.m., sermonette: "The Great Sabbath". David Andrew, son of Mr. and Mrs. Nat Bowman, 433 Ellerton Avenue, will be called to the Reading of the Torah in observance of his Bar Mitzvah at both. April 18, at 6.45 p.m., Congregational Seder, at 7.15 p.m.; April 19, at 10.30 a.m., sermon: "Who Knows One?"; April 20, at 8.15 p.m., "The Song Of Songs"; memorial service, April 25, at 10.30 a.m. At the Seder, a special ritual of remembrance for the six million Jews who perished at the hands of the Nazis, and for the heroes of the ghetto uprisings, will be observed. With Samuel Garfield, chairman, at the School For Adults closing, presentations were made by: Mrs. Joseph Frankel, Edward Auerback, Q.C.; and Rudolph Lustig, to the faculty: Rabbi Stern, Dr. Anna Stearns, Mrs. Genia Burstein. The committee in charge was: Abraham Izenberg, William Hoffman, Samuel Garfield, Rudolph Lustig.

★ BETH DAVID ★

Beth Yitzchok Kehal Jeshurun Synagogue, Rabbi Isaac J. Teicher: At the annual Bar-Mitzvah Boys' services, the following officiated as Cantors: Avrum Gotlieb, Michael Kraus, Nathan Meltzer, Issie Fishman, Aaron Lang. Reading from the Torah were: William and Hershel Blobstein, Issie Dudkiewich, Irving Fishman, Steven Letovsky, Markus Luft, Nathan Meltzer, Peter Rosner, Manuel Scarowsky. Mark Leiter delivered the sermon. Avrum Orenstein read the Maftir. Richard Bergman, Stephen Steinberg, Steven Schactman took part. Joseph Pollack directed the Torah reading. The Kiddush reception was arranged by the parents of the participants, headed by Louis Orenstein, Men's Club president. The choir was directed by Lazar Rosemarin. Officers of the Synagogue are: Nathan Dermer, president; D. Yosipovich, L. Orenstein, vice-presidents; H. Marcovitch, treasurer; M. Steinberg, F. Marcovitz; J. S. Leiter, secretary; D. M. Aizer, financial secretary; executive committee: S. David Freedman, H. Fineman, M. Fox, J. H. Gross, H. Kucer, J. Luterman, M. Moidel, J. Nadler, B. A. Schwartz, A. Stattner, L. Udashkin, M. Wasserman, A. Yancovitch; on committees: S. Sokoloff, H. Granofsky, J. Bergman, N. Feifer, J. S. Leiter, M. Lazarovitz, L. Robins, L. Schachtman; I. Myers, J. Katz, M. Marcovitch; A. Lazarovitz, S. Brownstein, L. Lerner; trustees: N. Herscovitch, B. J. Climan, A. I. Steinberg, H. Steinberg; directors: J. Rosenthal, L. Beral, B. Halpern, B. Kaplan, M. Katz, H. Lazar, J. Lerner, S. Lupovich, H. Maltinsky, J. Naimer, Dr. M. A. Ogulnick, F. Orlin, M. Rosentzveig, Dr. L. Rutenberg, N. Schachter, B. Schaffer, J. Schreter, M. Segal, S. Segal; M. Pollack, of Quebec City; A. Steinberg; honorary trustees: S. F. Climan, I. Cracower, L. Goldstein, H. Luterman, J. Schaffer, M. Siminovitch, A. Victor.

★ BNAI BRITH HILLEL ★

Foundation year closed at the annual honors and awards event at Hillel House, dinner dance. Recognized for loyal, devoted, and distinguished service were: Miss Sandra Rafman, Miss Doreen Roskies, and David Brothman, recipients of honours insignia for records of leadership during their undergraduate years; and Steven Kleiner and Morton Friedland for their contributions this year. The special Wolff Prize, a $50 award in books or records of Jewish interest, donated by Mr. and Mrs. David Wolff, and offered to the member of the McGill governing board for outstanding leadership and devotion beyond responsibilities, so as to have benefitted the Hillel program as a whole, was presented to Howard J. Golden, the president-elect, and publicity chairman. Jerry M. Cohen and Joseph Polak, president of the McGill Hillel Student Society, and chairman of the executive committee of the Sir George Williams Hillel Counsellorship, respectively, presided over the presentation of honours insignia, Student Council, recognition and honourable mention awards. The following were cited: honours insignia (McGill), Howard Joseph Golden, Irving Steven Kleiner, Sandra Rafman, Doreen Judi Roskies. (Sir George): David Brothman, Morton Friedland. Student Council Award, (McGill): Beverley Ruth Applebaum, Martin Aaron Aster, Judith Brenda Avrutick, Golda Riesa Bauman, Sheila Miriam Dalfen, David Kauffman, Ruth Naomi Isakson, Malcolm Harold Morrison, Berel Naftuli Rodal, Claudette Rachel Shahin, Rodney Arnold Yellin. (Sir George): Sandra Bloom, Jason S. Cohen, Donna Evin, Celia Gutman, Solomon T. Kraminer, Roma Minc, Elayne Rockman, Blossom Shaffer, Denise N. Spiro. Recognition Award, (McGill): Margaret Ann Abramson, Jack Solomon Brandes, Judith Sheila Cohen, Anita Edelman, Annalee Elman, Maxine Betty Elman, Peggy Marilyn Gertsman, Calvin Shae Kalman, Jack Klein, Esther Kramer, Norman Saul Lazanik, Barry Kalman Levitt, Beatrice Mars, Stanley Perel, Bluma Aviva Popper, Dorothy Ross, Jack George Sand, Simon Schwartz, Bernard Sepinwall, Schoel Shuster, Carolyn Joyce Spindel, Bonnie Stern, Shaindel Yalovsky, and Lilly Zelkowitz. (Sir George): Gladys Barg, Carl Goldberg, George Lichtig, Frank Mayer, Marlene Singer. Honourable mention, (McGill): Betty Abramovitch, Henry J. F. Bloomfield, Helen Blum, Alan Avrum Chodos, Carol Ann Ditkofsky, Murray Elias Denofsky, David Shabsai Edelberg, Mark Feifer, Ruth Getter, Frank Goldberg, Harvey Goldberg, Michael Ian Grossman, Honey Gael Halpern, Susan Merle Handman, Djemil Ezra Khazzan, Isaac Mordecai Katz, Susi Kornbluth, Eleanor Kibrick, Hazel Ann Lecker, Aviva Kravetz, Hedda Miller, Lorne Miller, Philip Resnick, Gloria Rosensweig, Brenda Grace Shaffer, Victor N. M. Shafferman, Abraham Singer, Lynda Sokoloff, Howard Allan Sourkes, David Arnold Stein, Martha Linda Stein, Terri Teblum, William Tobman, Andrew Gabriel Toeman, Dorothy Yellin, and Henry Bernard Zimmer. (Sir George): Joan Babins, Edith H. Engelsberg, Arthur Mensher, Gordon W. Peffer, Barry Simon, Ellen S. Sohmer. The installation of the executives of McGill and Sir George Williams, coupled with appreciation to the 1961-62 executive for outstanding contributions to the Hillel program, was carried out by Rabbi Samuel Cass, who presented the officers with their Hillel pins. New officers are, (McGill): Howard J. Golden, president;

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David H. Kauffman; Jerry Aspler, vice-presidents; Golda Bauman, secretary; Ruth Getter, treasurer; Ruth Isakson, member-at-large. (Sir George): Ronald Roness, chairman; Dona Evin, Morton Friedland, Celia Gutman, Moishe Neuer. A surprise announcement by Joseph Polak, retiring chairman of the Sir George Hillel executive, was that the S.U.S. of Sir George Williams University had conferred upon the Hillel Counsellorship the S.U.S. clubs trophy for 1961-62; and that he had been presented with the Honourable Mention plaque prior to the S.U.S. awards banquet at the university. This is the first time that Hillel has been so recognized for its contribution to the extra-curricular life of the University as a whole.

★ PIONEER WOMEN ★

Dorot-Kanot met at the home of Mrs. R. Gladstone, 5540 Rosedale Avenue. The speaker, Alan Rose, gave a talk on "Algeria Today". Mrs. D. Nemetz, chairman, presided. Chanita tea, at the home of Mrs. B. Geffin, 5154 Westbury Avenue, heard Mrs. I. Borenstein read a paper on Jews in Russia. Mrs. B. Bercovitch is chairman. Revivim meeting was at the home of Mrs. P. Borden, 5750 Eldridge Avenue. M. Shafir gave a Yiddish reading. Mrs. C. Lazarus is chairman.

★ ADATH ISRAEL ★

Synagogue, Charles Bender, Rabbi: Eli, son of Mr. and Mrs. Max Garfinkel, 6612 Wilderton Avenue, will be called to the Reading of the Torah, on Saturday, April 14, in celebration of his bar-mitzvah. The campaign executive for the 1962 Education Maintenance Fund headed by David S. Dubin, is: J. Adelstein, A. Albert, A. Ballington, H. Barkun, S. Berggrun, J. Bergman, J. Berman, J. Bloomberg, I. Brown, M. Browns, H. N. Dobrin, W. Dobsinsky, C. Cohen, A. Dalfen, V. Deckelbaum, H. N. Dobrin, W. Dobsinsky, C. Eisenstat, Alderman P. Fainer, S. Fine, J. N. Frank, M. Gameroff, A. Gelber, M. Gertsman, B. Goldstein, G. Goldwater, P. Greenberg, M. Greenblatt, M. Gruber, A. Kornbluth, M. Lazare, M. F. Liebman, M. Lippman, M. Mendelsohn, A. H. Mettarlin, M. Miller, J. Y. Nadler, A. Pinsky, L. Pinsky, J. Quint, S. Ray, J. Rosenbloom, Dr. H. Rosenfeld, L. Rosenfeld, S. Roth, M. Rothstein, J. Rubin, M. Rudner, Morris Schwartz, Mort. Schwartz, B. Silverman, Dr. J. Siminovitch, H. A. Starr, B. M. Sternthal, D. I. Strohl. S. W. Weber, Q.C.; Z. Weisz, S. Wenger, J. Winer, A. Wise, S. Yaphe, M. Zalman.

★ TEMPLE BETH SHOLOM ★

Services, April 13, at 8.15 p.m.; conducted by these members of the board of trustees: Henry Dainow, Martin Arnovitz, Aaron Genser, Harry Halton, Sigmund Margo, Martin Rubin, Herbert Wittes, Harry Wolfe; Norman N. Genser delivering the sermonette. Last week Mrs. Elkan Speyer, Marvin Hollinger, David Holt, Harvey Katz, Murray Rudman, Norman Shaffran, William R. Reben, Avrom Brodsky, Henry C. Fleming, Saul Gerson, Ben Rocklin, Harry Segal, Lewis Sherwin, Bernard Selvin took part. The model Seder, for the Religious School, will be held on April 15, at 10.30 a.m. Passover delicacies will be served by the P.T.A.: Mesdames Leon Scheim, Jack Schneider, Saul Myers, Murray Rudman, Harold Shapiro, Michael Pouchet, Bernard Selvin, Ernest Guter. The Congregational Passover Seder and service is on April 18, conducted by Rabbi H. Leonard Poller. Reservations have been made by: Rabbi and Mrs. Poller, Mr. and Mrs. Harry Wolfe, Mr. and Mrs. Jack Freedman, Mr. and Mrs. Charles Gelfand, Mr. and Mrs. Richard B. Kramer, Mrs. Amalie Kramer, Mr. and Mrs. Jack Schneider, Stephen and Kenneth Schneider, Mr. and Mrs. Leon Scheim, Martin and Phillip Scheim, Joseph Schneider, Mrs. S. Herscovitch, Mrs. S. Spires, Mr. and Mrs. Jack Miller, Mr. and Mrs. Jerry Miller, Mr. and Mrs. Hirshel Garfinkle, Mr. and Mrs. Harry Segal, and Rosalyn and Gerald Segal; Mrs. Jean Hershon, Mr. and Mrs. Lewis Sherwin, Mr. and Mrs. Martin Tworoger, and Dale Tworoger; Mr. and Mrs. Frank Levee, Mrs. Jack P. Levee, Mr. and Mrs. Aaron Genser, Mr. and Mrs. Joseph Buck, and Anna Buck; Mr. and Mrs. Ben Rocklin, and Carole and Arnold Rocklin; Mr. and Mrs. Elkan Speyer, and Peter Speyer, Barbara, and Simone Speyer; Cantor and Mrs. Luciano Della Pergola, and Felicity Della Pergola; Miss Vera Groves. Mr. and Mrs. William Grossman, and Allan, Garry, and Ronald Grossman; Mr. and Mrs. Nathan Wolfe and David Wolfe; Mr. and Mrs. Russel Dixson-Bordoll. On April 19, First Day of Passover, services at 10.30 a.m.

★ KEREN HATARBUT ★

Third annual Bible contest, sponsored also by the American Zionist Council, took place on April 8, at 3.30 p.m., at headquarters, 5234 Clanranald Avenue. Pupils from grades seven to eleven (ages 12 to 15) participate in the contest which is intended to promote greater interest in the study of the Bible among young Canadian Jews. The judges were: H. Maizel, S. Dunsky, H. Ralbag. The winners are eligible for the national contest in New York on April 29. The winner of the advanced group is David Goldmitz, aged fourteen years, of Herzliah High School; and intermediate, Hyman Caplan, aged fourteen years, of the Shaar Hashomayim afternoon school. The winner will get a free trip to Israel. The World Hebrew Movement (Brit Ivrit Olamit) will hold its third World Hebrew Congress on August 7-10, in Jerusalem, to review the situation in Hebrew education and culture; to plan for the expansion of the work of the world organization and its branches; to consider ways and means of turning the Hebrew organizations into a mass movement with the cooperation of other national and world Jewish organization; how to lay the foundation for a Hebrew youth movement; and delineate the role of women's organizations in the Hebrew movement. Delegations are expected from all the free countries. Information from the national director, 5234 Clanranald Avenue.

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Born, to Mr. and Mrs. Bernard Bedder (nee Sylvia Kates), 101 Lyon Avenue, on March 21, at New Mount Sinai Hospital, a son, Joel Dodd; brother of Carrie Elise, aged three years; grandson of Mr. and Mrs. Louis Kates, 19 Borden Street; and of Mr. and Mrs. Samuel Bedder, 246 Robert Street.

Born, to Mr. and Mrs. Shelley S. Jackson (nee Sybil Jacobson), 271 Park Home Avenue, on March 25, at Toronto General Hospital, a daughter, Laura Gaye; sister of Jeffrey Jay, aged five years; granddaughter of Mrs. Esther Jacobson, 4114 Bathurst Street.

Born, to Mr. and Mrs. Stanley Bader (nee Flora Snitman), 27 Dombey Road, on March 20, at Toronto General Hospital, a daughter, Joanne; sister of Reesa, aged three and one-half years; granddaughter of Mr. and Mrs. Sol. Bader, 20 Hotspur Road; and of Ben Snitman, 105 Lonborough Avenue, and the late Mrs. Jennie Snitman; great-granddaughter of Mrs. Fanny Bader, 606 Markham Street.

Born, to Mr. and Mrs. Louis Mostyn (nee Honey Grader), 24 Oriole Crescent, on March 23, at Toronto General Hospital, a daughter, Karen; granddaughter of Mr. and Mrs. Joseph Grader, of Niagara Falls, Ont.; and of Mr. and Mrs. Myer Mostyn, of Midland, Ont.; and great-granddaughter of Mrs. Minnie Rashal, of Toronto, Ont.

Born, to Mr. and Mrs. Abram Adler (nee May Baker), 8 Deverel Crescent, on March 17, at New Mount Sinai Hospital, a son, Mark Neil; brother of Paul Gary, aged eleven years; and Resa Honey, nine; grandson of Mr. and Mrs. Samuel Baker, 506 Castlefield Avenue; and of the late Mr. and Mrs. Fischel Adler.

Born, to Mr. and Mrs. Harold Abramovitz (nee Linda Kolender), 18 Skipton Court, on April 4, 1962, at the Toronto General Hospital, a son, Adam Sean; grandson of Mr. and Mrs. G. Kolender, 772 Shaw Street; and Mrs. Jennie Abramovitz, 14 Wembley Road, and the late Abraham Abramovitz.

Born, to Mr. and Mrs. Aaron Mendelson (nee Francine Tyle), 31 Paxtonia Boulevard, on March 24, at New Mount Sinai Hospital, a son, David Richard; grandson of Mr. and Mrs. Hyman Mendelson, 2715 Darlington Place, Montreal, Que.; and of Mr. and Mrs. Jack Tyle, 67 Combe Avenue; great-grandson of Mr. and Mrs. Morris Mendelson, of Montreal, Que.; and of Mr. and Mrs. Samuel Signer, of New York. Godparents are Mr. and Mrs. Saul Ilson, 243 Pannahill Road, uncle and aunt. Mr. Mendelson, great-grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Lloyd Alter (nee Pearl Norris), 398 Victoria Street, London, Ont., on March 20, at St. Joseph's Hospital, a daughter, Mindy Michele; sister of Jeffrey, aged eight years; and Tammy, four and one-half; granddaughter of Mr. and Mrs. E. Alter, 89 Duncannon Drive, Toronto; and of Mr. and Mrs. I. Morris, of Kitchener, Ont.; great-granddaughter of Mrs. Nellie Norris, of Kitchener.

MONTREAL BIRTHS

Born, to Dr. and Mrs. Samuel Rubin (nee Bella Roth, formerly of New York), 752 McEachran Avenue, on March 27, at the Jewish General Hospital, a son, Sholom; brother of Rena, aged seven years; and Menachem, five; grandson of Rabbi and Mrs. M. J. Rubin, 492 Bloomfield Avenue; and of Mr. and Mrs. Joseph Roth, of New York, who are the godparents. Rabbi Rubin held the baby during the ceremony.

Born, to Mr. and Mrs. Lionel Lustgarten (nee Rhoda Wexler), 5718 Whitehorne Avenue, on March 25, at the Jewish General Hospital, a daughter, Barbara; sister of Marlene, aged five and one-half years; Sharon, four; and David, two; granddaughter of Mr. and Mrs. Ben Lustgarten, 5145 Clanranald Avenue; and of Mr. and Mrs. Max Wexler, 5712 Rand Avenue; great-granddaughter of Mrs. B. Wexler, of Montreal.

Born, to Mr. and Mrs. Samuel Friedman (nee Chana Jacobs), 5732 Trans Island Avenue, on March 14, at the Jewish General Hospital, a daughter, Judith; granddaughter of Mrs. Celia Jacobs, 5734 Trans Island Avenue, and the late Jack Jacobs; and of Mr. and Mrs. Josef Friedman,

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5208 Durocher Avenue; great-granddaughter of Mr. and Mrs. David Baltin, 5784 Trans Island Avenue.

Born, to Mr. and Mrs. George Leebosh (nee Phyllis Lewis), of Quebec City, on March 28, at the Jeffrey Hale Hospital, there, a daughter, Debra; sister of Eleanor, aged eleven and one-half years; and of Gordon, eight and one-half; granddaughter of Mrs. I. Leebosh, 6210 Deacon Road; and of the late Mr. and Mrs. V. Lewis.

Born, to Mr. and Mrs. Wesley Bernknopf (nee Bernice Solomon), 6667 Trans Island Avenue, on March 29, at the Royal Victoria Hospital, a daughter, Linda; sister of Mark, aged three years; granddaughter of Mr. and Mrs. M. Bernknopf, of Toronto, Int.; and of Mr. and Mrs. M. Solomon, of Valois, Que.

Born, to Mr. and Mrs. Gary Moscovitz (nee Edith Lazar), 2740 Bedford Road, on March 20, at the Jewish General Hospital, a daughter, Jodi Lyn; sister of Derek Mitchell; granddaughter of Mrs. Jennie Lazar, 2297 Bedford Road; and the late Jack Lazar; and of Mr. and Mrs. Jack Moscovitz, 7085 Chester Avenue.

Born, to Mr. and Mrs. Nathan A. Dinovitzer (nee Betty Stein), 4650 Plamondon Avenue, on March 12, at the Jewish General Hospital, a son, Marlen Steven; grandson of Mr. and Mrs. Jack Dinovitzer, 752 Stuart Avenue; and of the late Mrs. Mamie Stein; great-grandson of Mrs. Diana Sherker, of Montreal. Godparents are Ben Baylin, 6257 Clanranald Avenue, great-uncle; and Miss Anne Dinovitzer, aunt. Mr. Dinovitzer, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Gerald Yancovitch (nee Frances Miller), 5576 Woodbury Avenue, on March 9, at the Jewish General Hospital, a daughter, Linda Robin; sister of Howard Mark, aged two and one-half years; granddaughter of Mr. and Mrs. A. Yancovitch, 5574 Woodbury Avenue; and of Mr. and Mrs. H. Miller, 1915 Depatie Street; great-granddaughter of Mr. and Mrs. P. Miller, 4635 Clanranald Avenue; and of Mrs. Rose Freed, of Montreal.

DEATHS

Marcus M. Sperber, Q. C., 4402 Western Avenue, died on Saturday, March 31. He is survived by his wife, Mrs. Lisa Blanche Jacobs Sperber; three daughters: Mrs. Jack Cohen (Edith), 4425 Circle Road; Mrs. Gerry Bronfin (Evelyn), of Denver, Colorado; Mrs. Harry Hortick (Louise), 4960 Glencairn Avenue; six grandchildren: Steven and Andrea Cohen; Leonard and Sandra Hortick; Leon and Eddy Bronfin; and a sister, Mrs. Charles Kauvar, of Denver. Funeral services took place from Paperman's. Dr. Charles Kauvar, Rabbi, and Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery. Born in Austria, in 1886, Mr. Sperber came to Montreal in 1892. He was educated at McGill University, and received his Law degree in 1906. He retired from legal practice some time ago. Mr. Sperber was the Independent Liberal candidate for the Quebec Legislature in 1912; and was a captain in the Canadian Militia in 1916-17. He was made a King's Counsel in 1929. A founder of the Y.M.H.A. in Montreal in 1909, he was later president of the Hebrew Citizens League; senior president of Mount Royal Lodge of Bnai Brith; a past president of the District Grand Lodge of Bnai Brith 1939-44; president of Baron de Hirsch Institute; of the Canadian Sponsors for a Jewish Army; and of the Zionist Revisionist Organization of Canada. He was a former chairman of the Montreal Zionist Council; a member of the executive committee of Political Action Committee for Palestine; of the Canadian Jewish Congress; honorary president of the Hebrew Consumptive Aid Association; council and board member of the Federation of Jewish Community Services; Jewish General Hospital; Jewish Hospital of Hope; and Mount Sinai Sanatorium; former chairman of the British Recruiting Committee of the Jewish Legion; a member of the Spanish and Portuguese Synagogue; and of Shaar Hashomayim Synagogue; Quebec and Canadian Bar Associations; the Reform Club; and a life member of the Montefiore Club.

Dr. Joseph Schleifstein, of Albany, N. Y., a pathologist, and a graduate of McGill University, died on March 11, in Boston, Mass. He is survived by his wife, Mrs. Pearl Goldman Schleifstein; a son, Harvey Schleifstein; a daughter, Mrs. Morton Klimen (Sybil), of Newton, Mass.; a brother, Lawrence Schleifstein, of Long Island, N. Y.; and a sister, Mrs. Ann Shklar, 3455 Linton Avenue, Montreal. Burial took place in Boston. Shortly after completing his medical studies, Dr. Schleifstein joined the service of New York State, where he remained for thirty-four years. At the time of his retirement last year he was principal pathologist of the Health Department's division of laboratories and research. He was a former chairman of the New York State Medical Society's Section of Pathology and Clinical Pathology, and chairman of the post-graduate training committee of the State Association of Public Health Laboratories.

Morris Leibson, 221 Querbes Avenue, the widower of Mrs. Hadassah Leibson, died on Monday, March 19, at the Jewish General Hospital. He is survived by two sons: Hyman Leibson, of that address; Abraham Leibson, 7115 Chester Avenue; and a granddaughter, Dessa, daughter of Mr. and Mrs. Abraham Leibson. He was the father of the late Samuel Leibson. Funeral services took place from Paperman's. Rabbi David Roth officiated. Burial was at Chevra Kadisha-Bnai Jacob Cemetery.

Mrs. Ethel Swartzman Friedman, of Montreal, the widow of Solomon Friedman, died on Sunday, March 18. She is survived by a daughter, Mrs. Myer Brickman (Dr. Helen Friedman Brickman); and four grandchildren: Naomi, Martha, Celia, and Hannah Brickman; and a sister, Mrs. Harry Nathanson (Minnie), all of Montreal; and a sister, Mrs. Hyman Kay (Frances), of Winnipeg, Man. Funeral services took place from Paperman's. Rabbi Wilfred Shuchat officiated. Burial was at Shaar Hashomayim Cemetery.

Laizer Bercovitch (Berke), 4675 Mackenzie Street, died on Friday, March 16, at the Jewish General Hospital, at the age of eighty-eight years; his widow, Mrs. Fanny Bercovitch, died a week later, at home, at the age of eighty-two years. They are survived by three sons: Leo Bercovitch, Hyman Bercovitch, and Maurice Bercovitch; three daughters: Mrs. Benjamin Cutler (Sarah); Mrs. Maurice Lassner (Doris); and Mrs. Ludwig Boch (Rose); eleven grandchildren: Jack, Harry, Irving, Mrs. Jack Weshler (Esther), and Miss Marilyn Cutler; Stephen and Robert, sons of Mr. and Mrs. Maurice Bercovitch; Rona Lassner; and Joan, Shelley, and Stuart Boch; and seven great-grandchildren: Barry, Nigel, and Bonnie, children of Mr. and Mrs. Harry Cutler; Kenneth, and Lori, children of Mr. and Mrs. Jack Cutler; and Ben Arnold, and Frank Weshler; all of Montreal. Each funeral took place at Paperman's, with Rabbi Lester B. Rosner officiating. Burials were at Beth Shloime Cemetery.

Abraham Sederoff, 714 A. Querbes Avenue, died on March 20, at the Jewish General Hospital, at the age of eighty-four years. He is survived by his wife, Mrs. Liza Shein Sederoff; two sons: Meck Sederoff, 5260 Westbury Avenue; Hyman Sederoff, 5564 Lyndale Avenue; a daughter, Mrs. William Bloomberg (Kay), 70 Summit Crescent; six grandchildren: Mrs. Leon Leiba (Miriam), daughter of Mr. and Mrs. Mack Sederoff; Jeffrey, and Donna, children of Mr. and Mrs. Hyman Sederoff; Anne, Robert, Roselle Bloomberg; and a sister, Mrs. Ida Stotland, of Montreal. Funeral services took place from Paperman's. Rabbi J. J. Zlotnick officiated. Burial was at Beth Moishe Cemetery. Mr. Sederoff, chairman of Beth Moishe Synagogue, was born in Russia. He came to Canada in 1903 and settled in Montreal. He entered the retail dry goods business, retiring twenty years ago to devote his time to real estate business. He was one of the founding members of Beth Moishe Congregation, of which he was chairman for several years. He was a past vice-president of the Hebrew Sick Benefit Association.

Max Barr (Barmash), 1755 College Street, died on Tuesday, March 20, at the Jewish General Hospital at the age of fifty-four years. He is survived by his wife, Mrs. Rose Berlin Barr; three sons: Norman Barr, 4831 Lacombe Avenue; Isidore Barr, 1755 College Street; Robert Barr, 575 Laurentian Boulevard; three grandchildren: Reesa and Rochelle, daughters of Mr. and Mrs. Norman Barr; Felica, daughter of Mr. and Mrs. Robert Barr; and a sister, Mrs. Alec Grill (Ida), 4710 Queen Mary Road. He was the son of the late Mr. and Mrs. M. Barmash; and the brother of the late Charles and Philip Barmash; Mrs. Esther Kimberg, Baila Brotsky, Faigie Lazarovitch and Mrs. Leah Marcovitch. Funeral services took place from Paperman's. Rabbi Morris Halpern officiated. Burial was at the Brigadier Frederick Kisch Cemetery, Canadian Legion.

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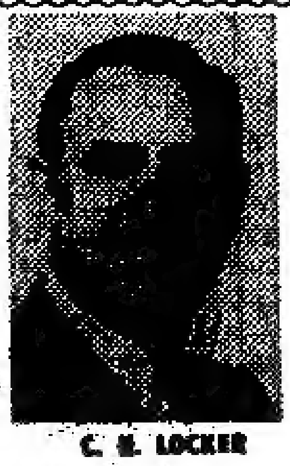

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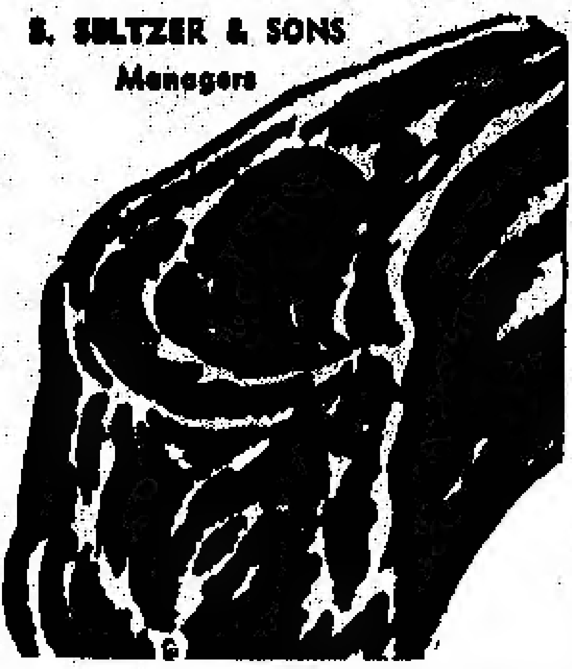

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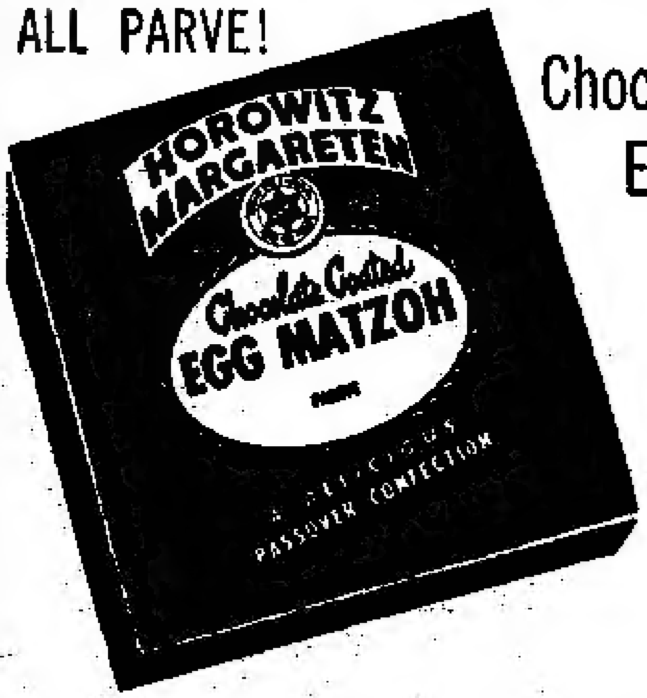

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CLASS IN COOKERY

PASSOVER APPLE DELIGHT

six eggs
six tablespoons cake meal
rind of one lemon
two cups sugar
one pound blanched almonds

Mix the eggs, grated rind, cake meal, sugar, and ground almonds, reserving one-quarter of the nuts for top of cake. Spread half of the batter in a medium-sized baking dish; and bake at 325 degrees until light brown. Spread on the filling and cover with the rest of the batter. Top with remaining nuts. Bake until brown.

Filling

two cups sugar
two tablespoons water
juice of one lemon
two pounds apples

Mix sugar, water and lemon juice in a saucepan. Add peeled, sliced apples and cook until brown and thick. Cool before spreading on dough. This filling can be made ahead of time and kept in sealers in a cool place for several weeks.

Mrs. M. H. Bernstein,
2550 Bathurst Street, Toronto.

PASSOVER COCONUT MACAROONS

six egg whites
one-half pound coconut
one cup sugar
one-half pound walnuts

Beat egg whites in electric mixer till stiff, adding sugar gradually. Place egg whites in a double boiler and cook for seven minutes. Remove from stove. Add walnuts that have been cut into small pieces, and coconut to egg white mixture. Drop by teaspoonful in a greased, cookie sheet. Bake at 350 degrees for fifteen to twenty minutes until golden brown.

Mrs. Sarah Mandelzys,
4722 Maplewood Avenue, Montreal.

PASSOVER FRIED MATZOH

six matzohs
chicken fat
four eggs
salt to taste

Soak matzohs in cold water; drain. Break matzohs into small pieces, add well-beaten eggs and salt. Melt fat in hot frying pan. Pour in mixture and fry slowly until brown.

Mrs. J. Cadsby,
38 Montclair Avenue, Toronto.

PASSOVER POTATO KUGEL

six large potatoes
one small onion
matzoh meal
two eggs
salt and pepper to taste

Grate peeled potatoes fine and drain well. Add grated onion, eggs, salt and pepper to taste. Add matzoh meal enough to thicken. Pour mixture into a pre-heated, greased, eight-by-eight-inch baking pan. Bake at 375 degrees till golden brown and well done, at least an hour.

Mrs. Ben. Meyer,
680 Querbes Avenue, Montreal.

★

Sabbath Candles will be kindled on
Friday, April 13, at 6.20 p.m., in Montreal
Friday, April 13, at 6.44 p.m., in Toronto
Friday, April 20, at 6.29 p.m., in Montreal
Friday, April 20, at 6.53 p.m., in Toronto

★

The First Passover Seder is on Wednesday, April 18

★

Iyar 1, 5722, falls on Saturday, May 5

CLASS IN COOKERY

PASSOVER APPLE CRUMB PUDDING

four eggs
one cup Passover cake crumbs
three grated apples
one-half cup sugar

Mix all ingredients together thoroughly and pour into well-greased pan. Bake at 375 degrees for one-half hour or until done.

Mrs. Charles Rotenberg,
4 Avenue Road, Toronto.

PASSOVER WINE CAKE

one cup cake meal
eight eggs
juice and rind of one orange
one-quarter cup sweet wine
two tablespoons potato starch
one and one-half cups sugar
two tablespoons cocoa

Separate eggs. Beat egg yolks and sugar until smooth. Add grated rind and juice only of one orange. Add cocoa and wine. Add cake meal and mix well. Fold in stiffly beaten egg whites. Pour batter into a twelve-by-six-inch baking-pan lined with wax paper. Bake at 325 to 350 degrees for fifty minutes.

Mrs. E. Bordensky,
5759 MacMurray Avenue, Montreal.

PASSOVER GRATED POTATO KNEIDLACH

three large raw potatoes
one and one-half cups matzoh meal
one-quarter cup chicken fat
one-eighth teaspoon pepper
one-half teaspoon salt
one-half cup water
three eggs

Peel and grate potatoes. Squeeze out as much liquid as possible. Combine with rest of ingredients and mix thoroughly. Let stand about one hour. Form into balls the size of walnuts. Drop into boiling salted water. Cook about one hour. Serves six to eight.

Mrs. N. Willinsky,
2 Corby Avenue, Toronto.

PASSOVER ORANGE SPONGE CAKE

seven eggs
one-half cup potato flour
one-quarter teaspoon salt
one and one-third cups sugar
one-half cup cake meal
one tablespoon oil
three-quarters cup orange juice

Beat egg whites with sugar till stiff. Beat egg yolks, add oil, and salt. Add to egg white mixture. Add the dry ingredients alternately with orange juice. Pour batter into a slightly greased tube pan. Bake at 325 to 350 degrees for one hour.

Mrs. H. Margolese,
5704 Leger Avenue, Montreal.

PASSOVER POTATO PUDDING

two to three tablespoons fat
salt and pepper to taste
one-quarter cup matzoh meal
six potatoes
one egg

Peel and grate potatoes. Add egg, matzoh meal, and fat. Mix well and pour into greased pudding dish. Bake at 350 degrees for one hour and fifteen minutes. If desired, include a grated onion in this recipe.

Mrs. Frank A. Silverman,
2515 Bathurst Street, Toronto.

PASSOVER WINE CHOCOLATE CAKE

eight eggs
one and one-half cups sugar
two tablespoons cocoa
one-quarter cup wine
three-quarters cup cake meal
one orange

Beat egg yolks with sugar until thick and creamy. Sift cake meal with cocoa and stir in. Add grated orange rind, juice, and wine; mix well. Fold in stiffly-beaten egg whites. Bake in a slow oven, at 325 degrees, for fifty minutes, or until done.

Mrs. Elsie Kunin,
17 Acton Avenue, Toronto.

Molly Picon's
MISH-MASH

Some people spend Passover in Atlantic City, in Miami Beach, or Tel Aviv. My husband and I once spent Passover in Chabufka, a very small village in Poland. That's where Yonkel's mother lived, and since I had never met her, we decided it would be a blessing if we paid her a visit. So the first Passover after we were married, forty-two years ago, we headed for Poland.

Yonkel used to send his mother $100 a month. In those days, $100 went a long way, especially in Chabufka. So we were rather surprised when we arrived and found Mother's cupboard quite bare. There was no wine, no fruit, no cheese, nothing more than a few of the barest essentials. "What's the matter, Mama, don't I send you enough money?" Yonkel asked. "Certainly," she answered. "You send me too much." "So why is there so little food in the house?" There was a pause for a few seconds, then she answered. "How much does an old woman eat? So every month, when your check comes, I put it right in the bank. After all, should a mother die without leaving her son an inheritance?"

Well, Passover is no time for a cupboard to be bare, so Yonkel and I went out and did a little shopping for Mother. But you know something? It wasn't easy to find much of a selection in Chabufka. Not like here, with supermarkets wherever you go, each one filled to overflowing. Rokeach alone has enough special Passover foods to fill many shelves in a supermarket. After all, what's Passover without Rokeach Borscht, and Chicken Soup with Matzo Balls? And for your holiday table, Rokeach Gefilte Fish is a must! Take your choice of three kinds, including Whitefish-Pike, Premium Whitefish, or those delectable miniature Fish Bits. They're all light and fluffy, with real home-chopped texture . . . the way you expect gefilte fish to be . . . a pleasure to serve. And Rokeach also gives you canned fruits, preserves, honey, juices, pickled products . . . and of course they're all strictly kosher for Passover. Yes, this holiday is a wonderfully joyous time for the whole family. How about inviting that old friend of the family to join you? Rokeach, of course.

Molly

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CLASS IN COOKERY

PASSOVER POTATO FLOUR MUFFINS

four eggs
three-quarters cup potato flour
two tablespoons cold water
two teaspoons sugar
one-half teaspoon salt
rind of one-half lemon

Beat egg yolks until light. Add sugar gradually, beating until light and creamy. Add water, sugar, and grated rind. Slowly sift in potato flour. Beat egg whites with salt until stiff. Fold into batter. Fill greased muffin tins half full. Bake in moderate oven, 350 degrees, for twenty minutes. Yield: twelve muffins.

Mrs. Bella Rich,
678 Crawford Street, Toronto.

PASSOVER BANANA NUT FARFEL PUDDING

two cups matzoh farfel
two eggs
one-half teaspoon salt
three tablespoons chicken fat
one banana
one-quarter cup chopped walnuts
one-third cup of sugar

Pour cold water over farfel in a collander to drain quickly, leaving the farfel moist, but not soggy. Beat eggs, and blend with farfel. Add salt, sugar, and chicken fat. Mix well. Add sliced banana, and nuts. Mix and pour into a greased casserole. Bake at 350 degrees until brown, about one-half hour. This serves six.

Mrs. Max Goldenberg,
45 Barclay Road, Toronto.

MONTREAL BIRTHS

Born, to Mr. and Mrs. Hyman Itzkovitz (nee Rosette Lallouz, formerly of Casablanca, Morocco), 4765 Vezina Avenue, on March 18, at the Jewish General Hospital, a daughter, Marlene Audrey; sister of David, aged fifteen months; granddaughter of Mr. and Mrs. Joseph Lallouz, 780 Outremont Avenue; and of the late Mr. and Mrs. David Itzkovitz.

Born, to Mr. and Mrs. Leonard Greenspoon (nee Harriet Apple), 1046 Shorecrest Avenue, on March 22, at the Royal Victoria Hospital, a son, Howard Neil; brother of Ronald Barry, aged sixteen months; grandson of Mr. and Mrs. George Apple, 3037 Bedford Road; and of Mr. and Mrs. Harry Greenspoon, 2440 Bedford Road, who are the godparents; great-grandson of Mrs. B. Greenspoon, of St. Jerome, Quebec. Dr. C. H. Gleason, 7514 Mountbatten Street, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. George Litman (nee Doris Shapsay), 2569 Charny Street, on February 10, at the Royal Victoria Hospital, a son, Joel Franklyn; brother of Elaine Joy, aged two years; grandson of Mr. and Mrs. Nathan Shapsay, 2565 Charny Street, who are the godparents; and of Mrs. Jennie Litman, 6705 Baily Road, and the late H. Litman. Samuel Litman, 6705 Baily Road, uncle, held the baby during the ceremony.

Born, to Mr. and Mrs. Moe Rosenstein (nee Krystin Stopnicki), 4645 Mackenzie Street, on March 26, at the Jewish General Hospital, a daughter, Tina.

TORONTO BIRTHS

Born, to Mr. and Mrs. David Lavine (nee Susan Rosenthal), 680 Roselawn Avenue, on March 9, at the New Mount Sinai Hospital, a son, Lorne Howard; grandson of Mr. and Mrs. Harry Lavine, 892 Avenue Road; and of Mr. and Mrs. Rossi Rosenthal, 675 Roselawn Avenue; great-grandson of Mrs. Rose Silverman, of Los Angeles, Calif.

Born, to Mr. and Mrs. Fred Feldman (nee Dorothy Wasserman), 23 Collinson Boulevard, on March 30, at New Mount Sinai Hospital, a son, Stuart Bradley; brother of Randi Michelle, aged two years; grandson of Mr. and Mrs. David Wasserman, 53 Raeburn Avenue; and of Mr. and Mrs. Max Feldman, 442 Grey Street, London, Ont.

Born, to Mr. and Mrs. Frank Weiner (nee Marguerite Frey), 199 Waterloo Avenue, on April 3, at New Mount Sinai Hospital, a daughter, Shawna Susan; granddaughter of Isadore Weiner, 4340 Bathurst Street, and the late Mrs. Sadie Weiner; and of the late Mr. and Mrs. George Frey.

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SUBMISSION OF THE MONTREAL JEWISH PUBLIC LIBRARY BRIEF

(Continued from Page Eighty-Seven)

province, by the Catholic authorities, by public opinion. The Protestants might possibly not wish to lose the fiscal benefits they enjoy under the present system, although in the past they have bandied our children around with less respect than they show to-day. We recall that even after the War, provincial government intervention was necessary to induce Outremont Protestant school authorities to retain their Jewish pupils.

But regardless of who would support our petition and who would oppose it, it seems to us it is a basic Jewish obligation, which leaves no alternatives, to advocate it with all the power of presentation which we can muster. There is no reason to accept anything less than full sponsorship of such schools, under a Jewish school commission to be reappointed the equal, under the constitution, of the other panels.

The legal foundation for such a panel is in the BNA Act, in Quebec legislation, in the Privy Council decisions and in the practice of the contractual relationship under which our children now attend Protestant schools. The many legal problems involved in the establishment of such an institution can be worked out and should not be beyond the professional and dedicated ability of the members of the bar within the Jewish community to develop.

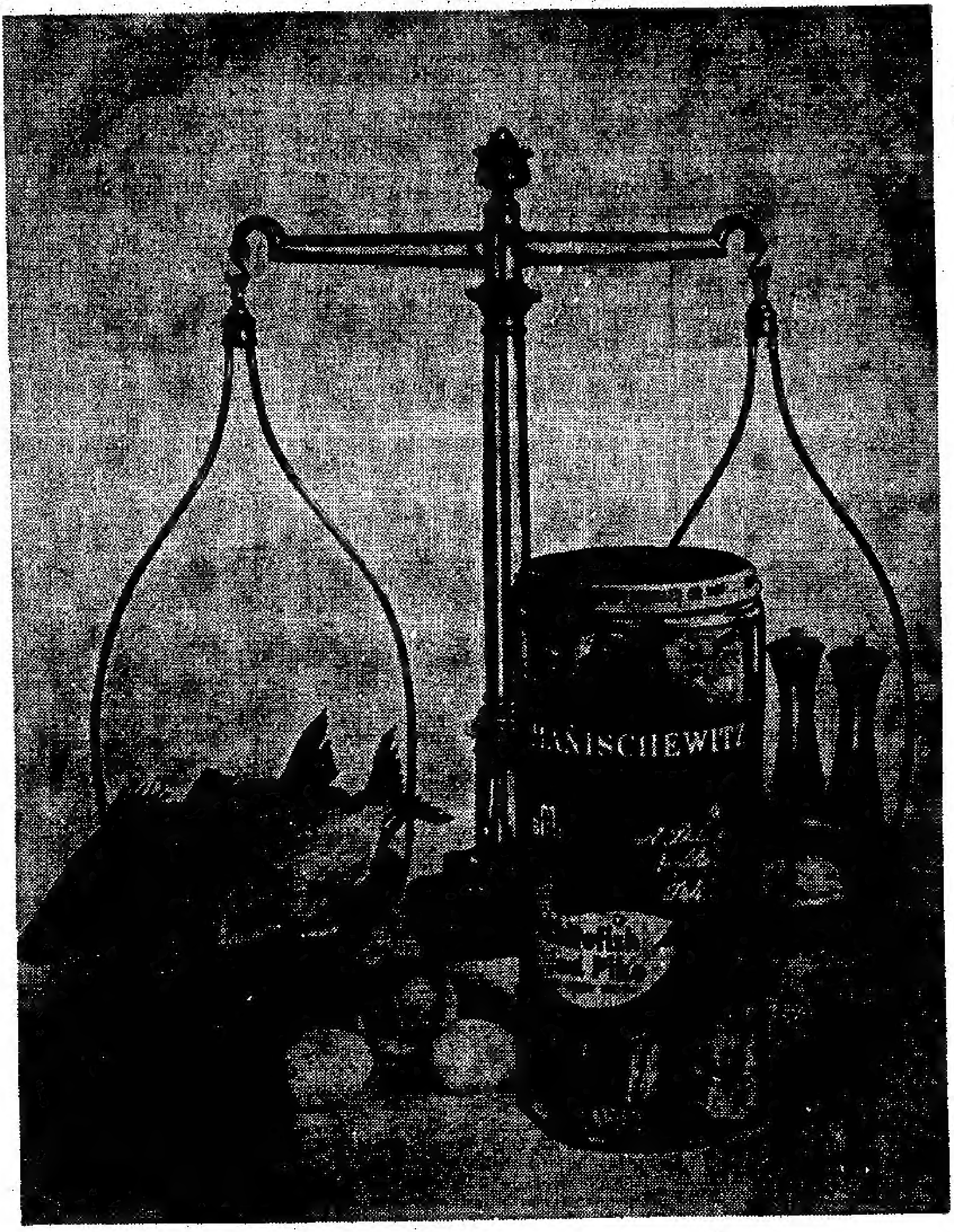
We cannot in all honesty say that it is in our hands for the reaching. But we can say it is conceivable, possible, desirable, legal and that only in Quebec can this be said. This is one of the moments of rare opportunity for Canadian Jewish future. What stands in the way of our seriously petitioning for it from authorities which are friendly, serious, and charged with receiving our petition?

What is infinitely more important are the vision of the Canadian constitution, of Jewish cultural requirements and potentialities, and of the place which Montreal Jewry can assume in the totality of the Jewish future on this continent and beyond.

Those who have undertaken to draft representations before the Royal Commission have the clear concept of Canadian and Jewish citizenship to clarify all the ramifications of the equality of the Jewish citizen and the Jewish group within the truly impressive greatness of Canadian freedom and Canadian opportunity. Those connected with the Canadian Jewish Congress know that Canada, and Montreal, can lead in Jewish organization, in Jewish status and dignity, and in seriousness of conception in the areas of culture and education.

They can envision what it would mean for Canadian Jewry to be the first outside Israel to have a tax-financed, assured-budget, legally recognised school system within the law of compulsory education, with an official status for our religion, for Hebrew, for Yiddish, with its own Jewish civil service in the educational area, with contact as peers with the educational and governmental authorities, maintaining standards set by high and universal authority, with school buildings, as the property of the community run as educational centres—for pupils, teachers and parents, with libraries, seminaries, adult education facilities, principals, professors, philosophers, text book and text book authors, journals, and all that in the cherished universe of education at a time when it is generally recognized as the key to the future and as the major effort of mankind for its betterment and for Judaism for its survival.

An awareness of these implications and of the honor which can accrue to the institutions and to the leadership of Canadian Jewry should imbue our representations to the Royal Commission; there is no reason to fear that these high motivations, the deep roots of this thinking and the high seriousness of the issue in our eyes may be lost on the leaders of a province at present more keenly aware of culture and of spiritual values than ever before.



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Social Notes — Toronto

Mr. and Mrs. Murray Rubin, 530 Douglas Avenue, spent their honeymoon in Las Vegas, Nevada. Mrs. Rubin is the former Miss Tina Freeman, daughter of Mr. and Mrs. David Freeman, 530 Douglas Avenue. Mr. Rubin is the son of Isaac Lennick, 174 Major Street.

Mr. and Mrs. Max Feldman, 442 Grey Street, London, Ont., visited their son and daughter-in-law, Mr. and Mrs. Fred Feldman, and Randi Michelle; and new-born, Stuart Bradley, 23 Collinson Boulevard.

Mr. and Mrs. Ronald Bernard Browne, 515 Chaplin Crescent, returned from their honeymoon trip to New Orleans, Louisiana; Miami Beach, Florida; and along the Eastern U. S. coast, travelling by auto. Mrs. Browne is the former Miss Sheila Rose Hoffman, daughter of Mr. and Mrs. Jack Hoffman, 249 Northcliffe Boulevard. Mr. Browne is the son of Mr. and Mrs. Max Browne, 1 Menin Road.

Catherine Deborah, daughter of Mr. and Mrs. Mac Allen, 17 Wendy Crescent, was named at Temple Sinai. Those present were: Mr. and Mrs. A. Applebaum, 372 Winnett Avenue, grandparents; Mr. and Mrs. Nathan Waldman, 64 Tavistock Road, uncle and aunt, who are the godparents; Mr. and Mrs. Louis Sobel, 30 Beaver Valley Road; and Mr. and Mrs. Leon Panzer, 41 Strathearn Boulevard; uncles and aunts. Kiddush was observed.

At the Di Lido Hotel, in Miami Beach, Florida, were: Mr. and Mrs. Max Kalender, 200 Goddard Street; Mr. and Mrs. Z. Kucharski, 130 Tyndall Avenue; Mr. and Mrs. Samuel Ashley, 556 Glencairn Avenue; Mr. and Mrs. H. D. Milman, 515 Chaplin Crescent; Mr. and Mrs. Fred Reisman, 24 Lowesmoor Avenue; and Mr. and Mrs. Isaac W. Aufgang, 310 College Street.

Mr. and Mrs. Harold Wilks, 14 Peveril Hill Road North, will spend the Passover holidays at the Sterling Hotel, in Miami Beach, Florida.

Morton G. Adler, formerly of 110 Delaware Avenue, has taken up residence at 232 Montrose Avenue.

Mrs. A. Waldman, 34 Gordon Road; and Lionel Waldman, 34 Gordon Road, were in Montreal, Quebec, for the bar-mitzvah of Mark Edward, son of Mr. and Mrs. Benjamin Carl Young, 565 Dorais Street, Montreal, who was called to the Reading of the Law, at Temple Emanu-El.

Here for the brith of David Richard, son of Mr. and Mrs. Aaron Mendelson (nee Francine Tyle), 31 Paxtonia Boulevard, were: his great-grandparents, Mr. and Mrs. Morris Mendelson; and his grandparents, Mr. and Mrs. Hyman Mendelson; all of Montreal, Quebec.

Mr. and Mrs. Philip Glanzer, and Lorne, and Betty, 223 Coldstream Avenue, were in Montreal, Que., for the bar-mitzvah of Arthur Leonard, son of Mr. and Mrs. Harry Kositsky, 5257 Bessborough Avenue, Montreal, who was called to the Reading of the Law, at Shaare Zedek Synagogue.

Mr. and Mrs. Samuel Mandel, 5 Fairleigh Crescent, celebrated their thirty-second wedding anniversary, at a dinner dance at the Pump Room, of the Lord Simcoe Hotel. With them were: their son-in-law and daughter, Mr. and Mrs. Russell Berg, 10 Shelborne Avenue; and their son and daughter-in-law, Mr. and Mrs. Gerald Mandel, 25 Shelborne Avenue.

Mrs. Fannie Granatstein, 780 Eglinton Avenue West, returned from a five-week vacation at the St. Moritz Hotel, in Miami Beach, Florida, travelling via Trans-Canada Air Lines, and Jet.

Mr. and Mrs. Saul Ilson (nee Jewel Mendelson), and Marcia, Debra, and new-born daughter, Cari Heather, 243 Pannahill Road, were visited by her parents, Mr. and Mrs. Hyman Mendelson; her grandparents, Mr. and Mrs. Morris Mendelson; and her aunt, Mrs. Barney Smith; all of Montreal, Que.

Mrs. Jules Silverman, 544 Eglinton Avenue East, is back from a six-week vacation, in Palm Beach Shores, and Miami Beach, Florida.

Mr. and Mrs. Ronald Morris, 4900 Bathurst Street, spent their honeymoon in Detroit, Mich. Mrs. Morris is the former Miss Brenda Tweyman, daughter of Mr. and Mrs. S. Tweyman, 154 Fairholme Avenue. Mr. Morris is the son of Mr. and Mrs. Louis Morris, 27 Laurelcrest Avenue.

In Montreal, Quebec, for the marriage of Miss Renee Jacobson, daughter of Mrs. Florence Jacobson, 6299 DeVimy Avenue, and the late Jack J. Jacobson, to Manuel Karpman, son of Mrs. Annie Karpman, 2537 Ekers Road, and the late Morris Karpman, all of Montreal, at Adath Israel Synagogue, were: Mr. and Mrs. S. Sukerman, 665 Briar Hill Avenue, uncle and aunt of the bride; and Dr. and Mrs. J. Halbert, 160 Balmoral Avenue, cousins of the bride.

Mrs. Samuel Breslin, and daughter, Miss Adele Breslin, 9 Glenarden Road, entertained at a luncheon in honour of Miss Elly Bader, daughter of Mr. and Mrs. Frank Bader, 508 St. Clements Avenue, and the fiancee of Neil Katzman, son of Mr. and Mrs. Samuel Katzman, 93 Glen Rush Boulevard.

Miss Elly Bader, daughter of Mr. and Mrs. Frank Bader, 508 St. Clements Avenue, and the fiancee of Neil Katzman, son of Mr. and Mrs. Samuel Katzman, 93 Glen Rush Boulevard, was guest of honour at a tea given by Mesdames Molly Eisner, 556 St. Clements Avenue, grandmother of the bride-elect; E. Solmon, 556 St. Clements Avenue; and P. Eisner, 8 Fernwood Road; aunts of the bride-elect; at the home of Mrs. P. Eisner, 8 Fernwood Road. Mrs. Gerald Simon, cousin of the bride-elect, poured the beverages. Miss Bader, wore a dark green, cotton ensemble.

Miss Barbara Nimon, daughter of Mr. and Mrs. Charles Nimon, 450 Briar Hill Avenue, and the fiancee of Dr. Gordon Donsky, son of Mr. and Mrs. David Donsky, 31 Sultana Avenue, was honoured at a tea at the home of Mrs. Donsky, with one hundred and forty guests present. The hostess wore a blue, chiffon dress; and had a corsage of orchids, tinted blue. Mrs. Nimon wore a lime-green sheath; with a corsage of yellow roses. Mrs. Esther Lofsky, grandmother of the groom-to-be, wore mauve silk; with a corsage of pink roses. Miss Nimon, the bride-elect, wore a royal-blue, printed, silk dress; and had a corsage of white gardenias. Assisting the hostess were: Mesdames Abe Miller, L. Ulster, Jack Goldstein, Morris Donsky, Joseph Lofsky, Henry Donsky, Morris Lofsky, Gordon Donsky, Harry Donsky, all aunts of the groom-to-be; and Mrs. Leon Donsky, sister-in-law of the groom-to-be.

Norman, son of Mr. and Mrs. Morris Gottlieb, 102 Ridelle Avenue, was called to the Reading of the Law, in honour of his bar-mitzvah, at Shaarei Shomayim Synagogue. He is the brother of Kenneth, aged seventeen years; Joel, eight and one-half; and Gary, two; grandson of Mr. and Mrs. H. Rubenstein, 321 Palmerston Boulevard; and of Isaac Gotlieb, 29 Fairleigh Crescent, and the late Mrs. Sima Gottlieb. A luncheon in the Synagogue hall followed services. Mrs. Gottlieb wore a printed, grey, two-piece suit, with matching organza hat. Mrs. Rubenstein wore a navy-blue, wool suit, with print blouse; and a navy-blue straw hat. Seated at the head table with the above were: Rabbi and Mrs. Walter Wurzburger, and Rabbi and Mrs. Moses Burak. The table decorations were birds of paradise. Mr. Gottlieb, grandfather, asked the blessing over the challah.

Elliot, son of Mr. and Mrs. Sol. Berlin, 15 Graymar Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Myrna, aged fifteen

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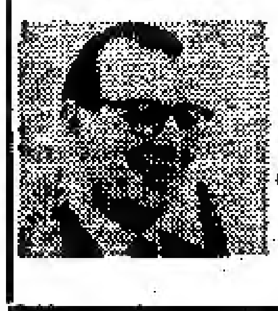

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years; grandson of Mrs. Sarah Weiser, 14 Saranac Boulevard. Kiddush was observed. The same evening, at the Synagogue, one hundred and thirty guests were received at a dinner. Mrs. Berlin wore a gown of gray, silk organza, set over pink taffeta, and trimmed with beadwork; with a white orchid corsage. Mrs. Weiser wore a medium-blue, crepe dress, with peau de soie bow, and its own jacket; with a white orchid corsage. Benjamin Berkin, uncle of the bar-mitzvah boy, asked the blessing over the challah. Others who lit the candles were: Mr. and Mrs. S. Wronzberg, Mr. and Mrs. H. Weiser, Mr. and Mrs. B. Berlin, Mr. and Mrs. J. Berlin, Mr. and Mrs. Jack Weiser, Miss Edith Weiser, Mrs. Esther Berlin, Mrs. Freda Berlin, Jack Berlin, and Mrs. Z. Hershorn; all uncles, and aunts. Here from a distance were: Mr. and Mrs. Marvin Berlin, Mr. and Mrs. Harry Berlin, Mr. and Mrs. Norman Berlin, and Mrs. S. Chesla; all of Detroit, Mich.; Mr. and Mrs. Arnold Greene, of Oshawa, Ont.; all cousins; and Mrs. J. Wolfe, of Montreal, Que.

Miss Bonnie Sharon Sax, daughter of Mr. and Mrs. Herbert Sax, 53 Ridgevale Drive, and the fiancee of Gerald Fine, son of Mrs. Harriet Fine, of Kitchener, Ont., and the late George Fine, was honoured at a luncheon, with one hundred and sixty-five guests present. Mrs. Fine, the mother of the groom-to-be, who was the hostess, wore a two-piece, green, peau de soie sheath; with a white lace bodice. Mrs. Sax, mother of the bride-elect, wore an American Beauty-red chiffon dress, with a matching lace jacket. Each had a corsage of orchids. Mrs. J. Beckerman, grandmother of the bride-elect, wore a printed blue sheath; and had a corsage of white gardenias. Mrs. Arthur Taube (Blossom), of St. Catharines, sister of the groom-to-be, wore a two-piece, gold-coloured, peau de soie sheath; and had a wristlet of white orchids. Mrs. Sidney Norris (Natalie), of Kitchener, Ont., sister of the groom-to-be, wore a two-piece, red, peau de soie sheath; and had a wristlet of white orchids. Miss Bonnie Sharon Sax, the bride-elect, wore a white printed, peau de soie sheath dress; and had a wristlet of orchids.

Barry Stephen, son of Mr. and Mrs. Albert Cowan, 29 Fraserwood Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Jerold, aged ten years; grandson of Mr. and Mrs. Morris Swartz, 3388 Bathurst Street; and of Mr. and Mrs. Simon Cohen, 3257 Bathurst Street. A Kiddush luncheon followed services, with one hundred and fifty guests present. Mrs. Cowan wore a green silk shantung dress, designed with an A-line skirt; and its own jacket; also a beige, petal hat. The same evening one hundred and seventy-five guests were received at a dinner at the Primrose Club. Mrs. Cowan, wore a white lace sheath; with a mauve orchid corsage. Zalman Waisglass, a great-uncle, asked the blessing over the challah. Those who took part in the candle-lighting with the family were: Mr. and Mrs. N. Carroll, and Mr. and Mrs. Reuben Swartz; of Detroit, Mich.; Mr. and Mrs. Murray Swartz, Mr. and Mrs. S. Freisner, Mr. and Mrs. Irving Field, Mr. and Mrs. Martin Rosenberg, Mrs. Annie Cohen, Benjamin Pilsmaker; and Harry Kunda, of New York; all uncles, and aunts; Stanley, and Lisa Swartz; and Terry, and Robin Freisner; cousins; Stephen Jonas, Abram Bernbaum, Elliot Awronsky, Jack Fried, Ted Small, David Kopman, Bruce Rattray, John Seigel, and Arthur Weinreb. Mr. and Mrs. Cowan, the hosts, celebrated their fifteenth wedding anniversary the same evening.

David Elliot, son of Mr. and Mrs. Isadore Fine, 58 Brookview Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Leesa Rose, aged eleven years; and of Avrom Howard, seven. After services, a Kiddush luncheon was served for two hundred and twenty-five guests. Mrs. Fine wore a blue, silk suit; and a blue hat of tulle and flowers. The same evening, at the Synagogue, two hundred and seventy guests were received at a dinner. Mrs. Fine wore a gown fashioned of an emerald-green, peau de soie, sheath skirt; white, peau de soie bodice; and full overskirt, embroidered in roses, with iridescent crystal drops. She had an orchid corsage, tinted emerald-green to match. Leesa Rose, who celebrated her birthday at the same time, wore a dress of the same colours as her mother's; and had a green wristlet. Seated at the head table with the immediate family were: Rabbi and Mrs. Bernard Rosensweig; Mr. and Mrs. S. Richardson, Mr. and Mrs. David Fine, Mr. and Mrs. I. Sugar, Mr. and Mrs. H. Greenberg, and Mr. and Mrs. M. Greenberg; all uncles, and aunts, Those who joined the family to light the candles were: Marilyn, Linda, and Lewis Richardson; Francine, and David Sugar; Rochelle, and Carl Fine; Katherine, Martin, Richard, and Larry Greenberg; and Robert, Susan, and Bonnie Greenberg; all cousins. Here from a distance were: Mr. and Mrs. M. Smith, of London, Ont.; and Mrs. S. Davis, of Buffalo, N.Y.; great-uncle, and great-aunts; Mr. and Mrs. T. Zaleb, and Mr. and Mrs. D. Davis; all of Buffalo, N.Y.; cousins.

Mrs. Joseph Wolfond, 21 Stuart Street, Guelph, Ont., entertained thirty-one guests at a dinner party honouring Miss Sheila Ann Caplan, daughter of Mr. and Mrs. Edward Caplan, 22 Water Street, St. Catharines, Ont., and the fiancee of Dr. Stanley Earl Sable, son of Mr. and Mrs. Harry Sable, 60 Rosebury Road. Mrs. Wolfond, the hostess, and aunt of the groom-to-be, wore a blue printed silk, shirt-maker dress; and had a corsage of pink roses. Mrs. Caplan, mother of the bride-elect, wore a printed, green, silk shantung dress. Mrs. Sable, mother of the groom-to-be, wore a pale green cashmere suit. Miss Sheila Ann Caplan, the honouree, wore a brown silk shantung dress; with an ivory-coloured printed cummerbund; and had a wristlet of pink carnations and roses. The buffet table was decorated with two centerpieces of pink sweet peas and carnations, centred with pink candles; and each table had similar floral arrangements. Miss Caplan was presented with a black ebony tray, inlaid with silver mother-of-pearl and inlaid with silver engraving. Those who came from Toronto were: Mr. and Mrs. L. Berrin, uncle and aunt of the groom-to-be; Miss Brenda Gail Berrin, Mr. and Mrs. Jerry Baumwald, and Mrs. Joseph Pomerant, cousins of the groom-to-be; Frank Caplan, of St. Catharines, Ont., brother of the bride-elect. Family members who reside in Guelph, and were present, were: Mr. and Mrs. Morris Enushevsky, Mr. and Mrs. L. Nemov, Mr. and Mrs. A. Otto, Mr. and Mrs. Arthur Wolfond, and Rhonda; Mr. and Mrs. Melvin Wolfond, Mr. and Mrs. Edward Ginsberg, and Ian Howard and Hyla Beth, and Frank Wolfond, all cousins of the groom-to-be.

David Neil, son of Mr. and Mrs. Samuel Morgen, 7 Fraserwood Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Adath Israel Synagogue. He is the brother of Miss Mari-Elizabeth Morgen, aged seventeen years; grandson of Mrs. Fannie Morgenthau, 766 Shaw Street, and the late David Morgenthau; and of Mrs. Rose Kreaden, 29 Stormont Avenue, and the late Ovsey Kreaden. Following the services, a Kiddush-luncheon was held. That same evening one hundred and sixty guests were received at a dinner, and reception, held at the Synagogue. Mrs. Morgen, mother of the bar-mitzvah boy, wore a green iridescent chiffon cocktail gown; and had a white orchid corsage. Mrs. Fannie Morgenthau, the grandmother, wore a rose-beige lace gown; and had a corsage of Talisman roses. Miss Mari-Elizabeth Morgen, the sister, was master of ceremonies; and David Silver, a great-uncle, gave the blessing over the Challah. Lighting the candles with the above family, were: Mr. and Mrs. Sydney Kreaden, of Montreal, Que.; Mrs. Mary Shore, Mr. and Mrs. Sidney Arbuck; Mr. and Mrs. David Shepherd, of Saint John, N. B.; Mr. and Mrs. J. Shleifer, of New York; Mr. and Mrs. Norman Kreaden, Jack Kreaden, and Mr. and Mrs. Murray Morgenthau; all uncles, and aunts; Mr. and Mrs. Samuel Freder, of Montreal, Que.; Karen Shepherd, of Saint John, N. B.; Melvin Shleifer, of New York; Jerry Leon, of Welland, Ont.; Mr. and Mrs. Marvin Arbuck, Nancy Arbuck, Dr. and Mrs. Gerald Leavens, David Kreaden, Susan Kreaden, Mr. and Mrs. Norman Golosky, Mrs. Leona Finn; Maura, David, and Holly Morgenthau; Mr. and Mrs. Fred Bolter, and Debbie; all cousins; Martin Derlick, Michael Fogel, and Leslie Skop. Mrs. Dorothy Brenneis, a cousin, and president of their Reshon Cousin's Club, lit a candle, on behalf of the club. Here for the bar-mitzvah were: Mrs. Rivka Awerbuck, of Windsor, Ont.; a great-aunt; Mr. and Mrs. Benjamin Dworkin, and Donny, of Buffalo, N. Y.; Mr. and Mrs. Harry Burrs, of Welland, Ont.; Sidney Awerbuck, and Faith, of Windsor, Ont.; Mr. and Mrs. Harry Arbuck, of Ottawa, Ont.; Mr. and Mrs. Rov Klein, and Elaine, and Mikki, of Waterloo, Ont.; Mr. and Mrs. A. Benson, and Mr. and Mrs. S. Goldback; all of Peterborough, Ont.; Mr. and Mrs. B. Segal, of Hamilton, Ont.; and Mr. and Mrs. I. Feldman, of St. Thomas, Ont.; all cousins; Dr. and Mrs. Harry Hotz, Mrs. Max Hotz, Mr. and Mrs. Louis Hotz, Mr. and Mrs. A. Hotz; all of Hamilton, Ont.; and Mr. and Mrs. Max Brown, of Kitchener, Ont.

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ENGAGEMENTS

Mr. and Mrs. Charles Nimon, 450 Briar Hill Avenue, announce the engagement of their daughter, Miss Barbara Nimon, to Dr. Gordon Donsky, son of Mr. and Mrs. David Donsky, 31 Sultana Avenue. The marriage will take place on July 17, at six o'clock, at Beth Sholom Synagogue.

The engagement of Dr. Joseph Rezek, 559 Rushton Road, son of Mrs. Eva Routh, of Sandusky, Ohio, and the late Fred Rezek, to Dr. Avery Sally Denfield, daughter of Mr. and Mrs. Sidney Denfield, of London, England, is announced. The marriage will take place on July 8, in London.

The engagement is announced of Miss Ronnee Helen Waxman, daughter of Mrs. Shirley Waxman, 2700 Bathurst Street, and the late Philip Waxman, to Warren Yale Lefton, son of Mrs. Sylvia Lefton, 2500 Bathurst Street, and the late Dr. A. Theodore Lefton. The marriage will take place on August 12, at half-past five o'clock, at Beth Tzedec Synagogue, with Rabbi Stuart Rosenberg officiating.

Mr. and Mrs. Morry Wingold, 501 Vesta Drive, announce the engagement of their daughter, Miss Miriam Wingold, to Barry N. Shapiro, son of Mr. and Mrs. Ellis I. Shapiro, 2 Forest Wood. The marriage will take place at Beth Tzedec Synagogue, on August 28, at five o'clock, with Rabbi Stuart E. Rosenberg officiating.

BAR-MITZVAHS

Michael, son of Mr. and Mrs. Melvin Y. Katz, 216 Coldstream Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at Beth Tzedec Synagogue. He is the brother of Ricky, aged fifteen years; and Fern, nine; grandson of Mr. and Mrs. Meyer Freeman, 36 Meadowbrook Avenue; and Max Katz, of Toronto, and the late Mrs. Bertha Katz. Kiddush was observed. A reception was held at the Oakdale Golf and Country Club.

BIRTHS

Born, to Mr. and Mrs. Hillard Stern (nee Sharma Bossin), 36 Fraserwood Avenue, on March 26, at New Mount Sinai Hospital, a daughter, Dina; sister of Melanie, aged one and one-half years; granddaughter of Mr. and Mrs. Robert Bossin, 7 Lady York Avenue; and of Mr. and Mrs. S. Stern, of Prescott, Ont.; great-granddaughter of Mrs. Sarah Stern, 224 Palmerston Avenue.

Born, to Mr. and Mrs. Wesley Bernknopf (nee Bernice Solomon), 6667 Trans Island Avenue, Montreal, Quebec, on March 29, at the Royal Victoria Hospital, a daughter, Linda; sister of Mark, aged three years; granddaughter of Mr. and Mrs. M. Bernknopf, 9 Monarchwood Crescent; and of Mr. and Mrs. M. Solomon, of Valois, Quebec.

Born, to Mr. and Mrs. Shimon James Lash (nee Lily Toufar), 91 Highland Hill, on March 29, at New Mount Sinai Hospital, a daughter, Shari Rochelle; sister of Ricky, aged three years; granddaughter of Mrs. Erna Toufar, 91 Highland Hill, and the late Frederick Toufar; and of the late Mr. and Mrs. Bernard Lash.

Born, to Mr. and Mrs. Mel Katzman (nee Judy Zolna), 3 Pecan Court, on March 24, at New Mount Sinai Hospital, a son, Mark Steven; grandson of Mr. and Mrs. Manny Katzman, 60 Vinci Crescent; and of Mr. and Mrs. Joel Zolna, 609 Lawrence Avenue West.

Born, to Mr. and Mrs. Gerald Bloom (nee Pearl Koffman), 219 Wilson Avenue, on March 27, at New Mount Sinai Hospital, a son, Stephen David; grandson of Mr. and Mrs. Joseph Bloom, 83 Dunloe Road; and of Mr. and Mrs. Max Koffman, 7 Brett Avenue.

Born, to Mr. and Mrs. Morrie Charendoff (nee Evelyn Moraynniss), 295 Homewood Avenue, on March 23, at New Mount Sinai Hospital, a daughter, Sandra Ruth; sister of Bryan, aged seven years; Jeffrey, five; and Robert, two; granddaughter of Mr. and Mrs. I. Morayniss, 565 Lawrence Avenue West; and of Mr. and Mrs. S. Charendoff, 650 Briar Hill Avenue; great-granddaughter of Mr. and Mrs. A. Lockett, 3835 Bathurst Street; and of Mrs. Hannah Charendoff, 28 Saranac Boulevard.

Born, to Mr. and Mrs. Kenneth Crafton (nee Marilyn Kirshenblatt), 12 Bideford Street, on March 30, at the Branson Hospital, a daughter, Nadine Ruth; first grandchild of Mr. and Mrs. Harry Crafton, 184 Montclair Avenue; and of Mr. and Mrs. Harry K'rshenblatt, 66 Laurelcrest Avenue; second great-grandchild of Mr. and Mrs. Morris Turk, 3890 Bathurst Street; fourth great-grandchild of Morris Kershenblatt, 3560 Bathurst Street.

Born, to Mr. and Mrs. Saul Ilson (nee Jewel Mendelson), 243 Pannahill Road, formerly of Montreal, Quebec, on February 27, at New Mount Sinai Hospital, a daughter, Cari Heather; sister of Marcia, aged eight years; and Debra, five; granddaughter of Mr. and Mrs. Hyman Mendelson; and of Mrs. Pearl Ilovitch, and the late I. Ilovitch; great-granddaughter of Mr. and Mrs. Morris Mendelson; all of Montreal, Que.; and of Mr. and Mrs. S. Signer, of New York.

Born, to Mr. and Mrs. Robert Silver (nee Erna Eisen), 5 Newgate Road, on March 31, at New Mount Sinai Hospital, a son, Eric Stuart; brother of, Neil Michael, aged two years; grandson of Mr. and Mrs. Harry Eisen, 32 Glen Cedar Road; and of Mr. and Mrs. Samuel Silver, 91 Allingham Gardens; and great-grandson of Mrs. Lena Eckler, 32 Glen Cedar Road; and of Mr. and Mrs. Louis Eichler, 3560 Bathurst Street. Louis Stork, 630 Vesta Drive, great-uncle, held the baby during the ceremony. Mr.

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and Mrs. Ralph Feigen, 289 Betty Anne Drive, uncle and aunt, are the godparents.

Born, to Mr. and Mrs. Leon Shane (nee Estelle Balaban), 186 Reiner Road, on April 2, 1962, at the New Mount Sinai Hospital, a son, Steven Sidney Allan; brother of Renee, aged four and one-half years; and Karen, two and one-half; and the grandson of Samuel Balaban, of Hamilton, Ont., and the late Mrs. Sylvia Balaban; and the late Mr. and Mrs. Simcha Chojna.

Born, to Mr. and Mrs. Thomas Cash (nee Lillian Erdan), 3 Pannahill Road, on March 31, at New Mount Sinai Hospital, a daughter, Mindy Ruth; sister of Martin, aged seven years; and of Robert, three and one-half; granddaughter of Mrs. Goldie Cash, 153 Lyon Avenue, and the late Morris Cash; and of the late Mr. and Mrs. Marcus Erdan.

MARRIAGES

DIAMENT-SKY

The marriage of Miss Sandra Sky, daughter of Mr. and Mrs. Morris Sky, 106 Robert Street, to Sidney Diament, son of Mr. and Mrs. Louis Diament, 1059 Briar Hill Avenue, took place in the chapel of the Jewish Home for the Aged, on January 28, at half-past five o'clock. Rabbi Israel Hurowitz officiated, assisted by Cantor Imre Hammerman. The bride was given in marriage by her father. She wore a white, brocaded gown; designed with a fitted bodice; scooped neckline; short sleeves; and a bell-shaped skirt. Her shoulder-length veil of tulle illusion was gathered to a tiara of seed-pearl-beads and rhinestones; and she carried a prayer book and white orchids and stephanotis. Miss Diane Diament, sister of the groom, was maid of honour. She wore a beige, brocaded, sheath gown; and a matching head-band; and carried a bouquet of pink and white chrysanthemums. David Posen, cousin of the groom, was best man. The chapel and recreation hall were decorated with standards of chrysanthemums, carnations, roses, and foliage. A reception was held for two hundred guests. Mrs. Sky wore a beige, organza gown, with draped bodice; round neckline; and three-quarter-length sleeves; and her corsage was of red roses. Mrs. Diament wore an olive-green gown, with its own jacket; and her flowers were a corsage of yellow roses. Mrs. Bertha Feiner, grandmother of the bride, and a resident of the Home, was escorted to the altar by her son, Jack Feiner, of Detroit, Mich. She wore a plum-coloured dress, the bodice of which was embroidered with sequins and seed-pearl-beads; and had a corsage of pink roses. Mrs. Gertie Diament, grandmother of the groom, was escorted to the altar by her grandson, Norton Abramson. She wore a blue, silk dress, with its own jacket; and had a corsage of red roses. Mr. and Mrs. Sidney Diament have taken up residence in Meaford, Ont. Here for the marriage were: Barney Nosov, of Ansonville, Ont., where he is the Reeve, and Mrs. Nosov, uncle and aunt of the groom; Mr. and Mrs. Nathan Nosov, of Ansonville, Ont., cousins; Mr. and Mrs. Samuel Posen, of Timmins, Ont.; Mrs. M. Kufsky, of Ottawa, Ont.; Mrs. Izzy Lithwick, and Samuel Blair, of Ottawa, Ont. The marriage was held at the Home for the Aged because the bride wanted her grandmother, Mrs. Feiner, to be able to be present. This was the first time a marriage had taken place at the Home.

HASSMAN-KOFSKY

The marriage of Miss Marcia Kofsky, daughter of Mr. and Mrs. Morris Kofsky, 274 Searle Avenue, to Raymond E. Hassman, son of Mr. and Mrs. Albert Hassman, 129 Hove Street, was solemnized on Sunday, March 4, 1962, at half-past five o'clock, at Temple Sinai, by Rabbi Jordan Pearlson, assisted by Cantor Allan Blye. The bride was given in marriage by her father. She wore a white gown of embroidered lace, designed with fitted bodice; long sleeves; scalloped neckline; a front panel; and a cathedral train. A jewelled, double tiara, with a teardrop at the forehead, caught her three-tiered, scalloped veil; and she carried a cascade of orchids and stephanotis. The maid of honour was Miss Hynda Kofsky, sister of the bride. The bridesmaids were: Misses Gerri Hassman, sister of the groom; and Hannah Kofsky, cousin of the bride. They wore azure-blue, peau de soie gowns; with fitted bodices; and bell-shaped skirts; and blue flower hats; and carried nosegays of pink roses. The best man was Sheldon Kideckel. The ushers were: Lee Hassman, brother of the groom; Neil and Ivor Hughes, brothers of the bride; Sheldon Rose, Maurice Sera, Calvin Sager, Morris Rotman, and Marvin Allen. The wedding music was played by Maurice Turk and his orchestra. At a dinner at the Temple, three hundred and forty guests were received. Mrs. Kofsky, the bride's mother, wore a long, ice-blue, gown of heavy satin, embroidered in gold appliques, with a tunic overskirt; also a matching hat; and had a mauve orchid corsage. Mrs. Hassman, the groom's mother, was gowned in brocade in aquamarine-blue and gold, full-length; fashioned with a torso bodice; square-cut neckline; short sleeves; and a pale blue, satin, draped skirt. She had a matching hat; and a pale mauve, orchid corsage. Mr. and Mrs. Raymond E. Hassman spent their wedding trip in New York. The bride went away in a white, wool suit; with black accessories, and a white hat. They will reside at 4340 Bathurst Street. Here for the wedding were: Mr. and Mrs. Philip Richman, and Sandra, Ellen, Caroline, Nessa, and Leslie, of Detroit, Mich.; Mr. and Mrs. Murray Leibruder, of Brooklyn, N. Y.; Mr. and Mrs. Edward Murray, and Toni, of Forest Hills, N. Y.; Mr. and Mrs. Herbert Hassman, and Mr. and Mrs. Philip Hassman, of New York; Mr. and Mrs. Samuel Millman, of Providence, R.I.; Mr. and Mrs. Morris Charifson, of Warwick, R. I.; Mr. and Mrs. A. Gild, and Mrs. Irwin Kellett, of Montreal, Que.

BROWNE-HOFFMAN

The marriage of Miss Sheila Rose Hoffman, danghter of Mr. and Mrs. Jack Hoffman, 249 Northcliffe Boulevard, to Ronald Bernard Browne, son of Mr. and Mrs. Max Browne, 1 Menin Road, was solemnized on March 11, at half-past five o'clock, by Rabbi Reuben Slonim, assisted by Cantor David Greengarten. The bride was given in marriage by her parents. Her gown of white peau de soie, with fitted bodice; scooped neckline; and three-quarter length sleeves, had a bustle back, continuing as a cathedral train; and was embroidered with seed-pearl and crystal beads. Her three-tiered, fingertip, illusion veil was topped by a crown of seed-pearl and crystal beads; and she carried orchids and stephanotis. Mrs. Stanley Goldman (Barbara), sister of the groom, was matron of honour, wearing a pale-pink, peau de soie gown, with a short, lace jacket. Miss Frances Hoffman, sister of the bride, was maid of honour, wearing a gown of pale-pink chiffon, with deep-pink cummerbund, and a sash at side. Each had a pink, rose headdress, with veiling; and carried a globe-shaped bouquet of carnations, in pale, and deep-pink shades, with a handle. Ricki, and Terri Wineberg, cousins of the bride, were flower girls, wearing dresses of pink organza; and haloes of pink flowers; and carried smaller replicas of the bouquets of the other attendants. Dr. Stanley Goldman, brother-in-law of the groom, was best man. The ushers were: Ronald Haffman, cousin of the bride; Dr. Robert Yasney, A. Klaiman, Allen Mlotek, Neil McArthur, Kenneth Bluestein, Lloyd Weiss, and Bernard Betel. Teddy Hoffman, cousin of the bride, was ring-bearer. Three hundred guests were received at a dinner after the ceremony. Mrs. Hoffman, mother of the bride, wore a gown of pale-blue lace; with bouffant sides of ruffled organza; and had a matching headdress. Mrs. Browne, mother of the groom, wore a gown of pale-blue brocade, with beadwork around the scooped neckline; and had a blue velvet bow as a headdress, with veiling. Each had a mauve and purple orchid corsage. Mr. and Mrs. Ronald Bernard Browne motored to New Orleans, Louisiana; Miami Beach, Florida; and along the Eastern U.S. Coast, for their honeymoon. The bride departed in a turquoise-green, wool suit, with mink collar; and a black lace hat; and had a white, and mauve-tinted orchid corsage. They are residing at 515 Chaplin Crescent. Here for the wedding were: Mr. and Mrs. Fred Cinnamon, and Joy, of Oshawa, Ont.; uncle and aunt of the bride; Mrs. Anne Meyers, of Chicago, Ill.; aunt of the groom; Solomon David Hochbaum, of New York; great-uncle of the bride; Mr. and Mrs. Isadore Dien, of London, England; Louis Hochbaum, Marvin Hochbaum, and Mrs. Louis Wollin; all of New York; Mr. and Mrs. D. Berk, of Hamilton, Ont.; and Mr. and Mrs. H. Finer, of Oshawa, Ont.; all cousins of the bride; Mr. and Mrs. David Stoller, of Peterborough, Ont.; and Jack Stoller, of Ottawa, Ont.; cousins of the groom; and Mr. and Mrs. S. Berk, of Hamilton, Ont.

RUBIN-FREEMAN

The marriage of Miss Tina Freeman, daughter of Mr. and Mrs. David Freeman, 530 Douglas Avenue, to Murray Rubin, son of Isaac Lennick, 174 Major Street, was solemnized on Sunday, February 18, 1962, at six o'clock, at Shaarei Shomayim Synagogue, by Rabbi Walter Wurzburger, assisted by Cantor Nathan Adler. The bride

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was given in marriage by her parents. She was attired in a long gown of white peau de soie, designed with a scooped neckline, appliqued with lace and beadwork; and a bouffant skirt with appliques on each side and on the cathedral train. Her bouffant, shoulder-length, tulle illusion veil held a beaded tiara with a jewel on the forehead; and she carried a white mother-of-pearl bible with a purple orchid and stephanotis. Mrs. Louis Rubin, sister-in-law of the groom, was the matron of honour. She wore a blue, lace gown set over organza, styled with a full skirt; also a matching, pillbox hat, with a veil; and carried a bouquet of white and pink roses. The bridesmaids were: Misses Janice Rubin, niece of the groom, in a pale pink, organdy, shirtmaker gown; with a pink hat; and Wendy Berans, cousin of the bride, in a gold-toned, peau de soie gown; with scooped neckline; and a matching hat. Their bouquets were of white and pink roses. The best man was Louis Rubin, brother of the groom. The ushers were: Monty Venis, Alan Risman, and Michael Freeman, cousins of the bride; Percy Chasson, cousin of the groom; Martin Finkelstein, Allen Fink, Allan Bronstein, Harvey Blass, and Max Schwartz. At a dinner at the Synagogue, two hundred and fifty guests were received. Mrs. Freeman, the bride's mother, wore a turquoise-blue, lace gown; with a V-shaped neckline; and beaded bodice; also a matching, pill-box hat; and had a wristlet of gold-toned and turquoise-blue roses. Mr. and Mrs. Murray Rubin spent their honeymoon in Las Vegas, Nevada. The bride travelled in a pink knitted suit, with a matching coat; with a pillbox hat of pink roses. They will reside at 530 Douglas Avenue.

DEATHS

Charles Foster, 10 Benvenuto Place, died on March 26, at the Cedars of Lebanon Hospital, in Miami, Florida, at the age of sixty-six years. He is survived by his wife, Mrs. Lottie Foster; two sons: Allen Foster, 7 Alexandra Wood; and Harvey Foster, 394 Glengrove Avenue West; seven grandchildren; Steven, Daniel, Evan, and Judith, children of Mr. and Mrs. Allen Foster; Samuel, Linda, and Evelyn, children of Mr. and Mrs. Harvey Foster; and a sister, Miss Eva Foster, of New Mexico. Rabbi Stuart Rosenberg officiated at funeral services at Beth Tzedec Synagogue. Burial was at Beth Tzedec Memorial Park. Shiva was private. Mr. Foster was born and educated in Toronto. He was for six years public accountant and auditor for the City of Toronto before forming a manufacturing company. Mr. Foster was vice-chairman of the Community Chest of Toronto; campaign chairman of United Jewish Appeal; one of the founders and officers of the United Jewish Welfare Fund; honorary secretary and member of the board of New Mount Sinai Hospital; director of the Canadian Council of Christians and Jews; board member of Beth Tzedec Synagogue; member of the board of governors of the Y.M. Y.W.H.A.; board member, Jewish Home for the Aged; director of the Associated Hebrew Free Schools; member of the executive committee, Boy Scouts Association; and founder and first president of the National Associated Women's Wear Bureau. Mr. Foster was a member of the Primrose Club; the Oakdale Golf and Country Club; the Island Yacht Club; the Mount Sinai Masonic Lodge, and Toronto Lodge No. 836 of Bnai Brith.

Harry M. Coppelman, of Toronto, died on March 23, at New Mount Sinai Hospital, at the age of sixty-nine years. He is survived by two sisters: Mrs. Charles Ness (Sarah); and Miss Tilly Coppelman; both of New York. Rabbi W. Gunther Plaut officiated at funeral services, in Holy Blossom Temple Chapel. Interment was at Holy Blossom Memorial Park. Shiva was at 20 Barclay Road, the home of Mr. and Mrs. William Willer, nephew and niece of Mr. Coppelman.

Mrs. Pearl (Pia) Tepperman, 1035 Davenport Road, died on March 30, at New Mount Sinai Hospital, at the age of fifty-six years. She is survived by: her husband, Hyman Tepperman; two daughters: Mrs. M. Katz (Noreen), 170 Ranee Avenue; and Mrs. D. Greenspan (Lily), of Niagara Falls, Ont.; two sons: William, and Louis; seven grandchildren: Howard, Ricky, Lorry, and Jessie Katz; Lorne, and Ned Greenspan; Shelley, son of Mr. and Mrs. Louis Tepperman; three brothers: Morris Stern, 3886 Bathurst Street; Nathan Stern, of Los Angeles, Calif.; Yoas Stern, of Rio de Janeiro, Brazil; and two sisters: Mrs. Jack Male (Toby), 187 Markham Street; and Mrs. Philip Greenspan (Rebecca), 63 Hillmount Avenue. Rabbi Walter Wurzburger officiated at funeral services. Interment was at Dawes Road Cemetery. Shiva was at the home.

Abraham Rotenberg, 630 Vesta Drive, died on March 31, at New Mount Sinai Hospital, at the age of eighty years. He is survived by: his wife, Mrs. Toby Rotenberg; four daughters: Mrs. S. Sable (Miriam), 109 Old Forest Hill Road; Mrs. E. Binder (Sarah), 11 Meadowbrook Avenue; Mrs. M. Levine (Freda), 525 Chaplin Crescent; Mrs. M. Livingston (Hilda), 790 Eglinton Avenue West; a son, Harry Rotenberg, 658 Briar Hill Avenue; six grandchildren: Jared Sable, 90 Neptune Drive; Mrs. S. Nisenboim (Beverley), 1063 Don Mills Road; and Barbara; children of Mr. and Mrs. E. Binder; Paul, and Michael Levine; and Donna, daughter of Mr. and Mrs. Harry Rotenberg; two great-grandchildren: Joanna Lynne, daughter of Mr. and Mrs. Jared Sable; and Shawn Nisenboim; three sisters: Misses Minnie, and Rivka Rotenberg, 790 Eglinton Avenue West; and Mrs. William G. Deutch (Sarah), 1 Benvenuto Place; and a brother, Henry Rotenberg, 790 Eglinton Avenue West. Rabbi Walter Wurzburger officiated at funeral services. Interment was at Mount Sinai Memorial Park. Shiva was private.

Harry Berman, 74 Baycrest Avenue, died on Friday, March 23, at the Toronto General Hospital, at the age of seventy years. He is survived by his wife, Mrs. Sally Berman; a son, Philip; three brothers: Danny, Philip, and Benjamin; and three sisters: Mrs. Ida Freedman, Mrs. I. Kushner (Eva), and Mrs. N. Levkow (Gertrude); all of Toronto, Ont. Rabbi Bernard Rosensweig officiated at funeral services. Internment was as Roselawn Cemetery. Shiva was at the home.

Samuel Ladowsky, died at the Northwestern General Hospital, on March 23, at the age of eighty-three years. He was the widower of Mrs. Betty Ladowsky; and is survived by a son, Aaron, 38 Garnet Street; four daughters: Mrs. J. Finkelstein (Bella), 32 Lynn Haven Road; Mrs. Irving Schwartz (Thelma), 82 Wembley Road; Mrs. I. Osher (Bessie), of New York; Mrs. S. Isenberg (Elsie), 119 Brighton Avenue; twelve grandchildren: Mrs. Marilyn Finkelstein, 32 Lynn Haven Road; Carol, and Barbara, children of Mr. and Mrs. J. Finkelstein; Seymour, Alan, Elaine, and Myra, children of Mr. and Mrs. Irving Schwartz; Owen and David, sons of Mr. and Mrs. I. Osher; Alvin, Jerry and Eleanor, children of Mr. and Mrs. S. Isenberg; a great-grandchild, Jeffrey, son of Mrs. Marilyn Finkelstein; two brothers: Louis, 35 Bainbridge Avenue; and Jack, of Chicago, Ill. Rabbi David Monson and Rabbi D. Y. Schochet officiated at funeral services. Burial was at Kielcer Congregation section of Dawes Road Cemetery. Shiva was at 119 Brighton Avenue.

Philip Konigsberg, 29 Bainbridge Avenue, died on March 26, at the New Mount Sinai Hospital, at the age of seventy-two years. He is survived by his wife, Mrs. Hilda Konigsberg. Rabbi Albert Pappenheim officiated at funeral services. Interment was at Dawes Road Cemetery. Shiva was at the home. Mr. Konigsberg was with the Toronto Transit Commission for forty-two years.

Mrs. Jennie Mortyn (Martin), 175 Clifton Avenue, died on Friday, March 23, at the age of seventy-two years. She was the widow of Harry Mortyn; and is survived by two sons: Maxwell, 132 Regina Avenue; and Samuel, of New York; a daughter, Mrs. B. Silverman (Freda), 175 Clifton Avenue; six grandchildren: Mrs. Marvin Cooper (Honey), 3892 Bathurst Street; and Myrna, children of Mr. and Mrs. Maxwell Martin; June, and Rona, children of Mr. and Mrs. Samuel Martin; and Steven, and David Silverman; and a sister, Mrs. Joseph Rosenberg (Thelma), of New York. Rabbi Joseph Kelman officiated at funeral services. Interment was at Bathurst Lawn Cemetery. Shiva was at the home.

Mrs. Lillian Nikolaevsky (Nichols), 27 Allingham Gardens, died suddenly on Monday, March 19, at Toronto General Hospital, at the age of sixty-eight years. She is survived by: her husband, Benjamin Nikolaevsky; two sons: Mitchell, 87 Westgate Boulevard; and Hersh, of Oshawa, Ont.; a daughter, Mrs. S. Levinoff (Hilda), 138 Baycrest Avenue; eight grandchildren: Brian, and Sandra, children of Mr. and Mrs. Mitchell Nichols; Marsha, Cheryl, and Shawn, children of Mr. and Mrs. Hersh Nichols; and Sharon, Howard, and Anne Levinoff; and a sister, Mrs. L. Shushanoff (Minnie), 393 Brooke Avenue. Rabbi I. Hurwitz, and Rabbi Erwin Schild officiated at the funeral services. Interment was at Lambton Park Cemetery. Mrs. Nikolaevsky had been president of West Toronto Hebrew Ladies Auxiliary for twenty-five years; was active in Youth Aliyah; and other organizations.

Mrs. Tillie Ethel Halpern, 111 Latimer Avenue, died on March 25, at New Mount Sinai Hospital, at the age of sixty-nine years. She was the widow of Jacob Halpern; and is survived by a daughter, Mrs. Morris Vanek (Faye), 95 Allingham Gardens; a son, Dr. Saul Halpern, of Danville, Ill.; six grandchildren: Leonard, Robert, and Arthur Vanek; Alan, Barbara, and Susan Halpern; a sister, Mrs. Harry Fox (Rose), 11 Flanders Road; and a brother, Mannis Frankel, 883 Avenue Road. Rabbi G. Felder and Rabbi Mordecai Halpern, of Oak Park, Mich., a nephew of the late Mrs. Halpern, officiated at funeral services at College Memorial Chapel. Burial was at Jones Avenue Cemetery. Shiva was at the home.

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TORONTO MEETINGS

★ BNAI BRITH MEN ★

Armour Heights Lodge, 2016, will install officers at a dinner and reception, on April 14, at 6.30 p.m., at Beth Tzedec Synagogue. Seated at the head table will be: Mr. and Mrs. Arnold Mandel, Mr. and Mrs. David Robbins, Mr. and Mrs. Walter Roberts, Mr. and Mrs. Mervin Lass, Mr. and Mrs. Samuel Crystal, Saul S. Berlin, executive director of the Eastern Canadian Council, and Mrs. Berlin; Eric Exton, Bnai Brith co-ordinating committee, and Mrs. Exton; William Fineberg, deputy, and Mrs. Fineberg; Dr. A. Lipson, vice-president of District One, and Mrs. Lipson. Samuel Crystal will install: Arnold Mandel, president; David Robbins; Walter Roberts, vice-presidents; Albert Batcher, Meyer Shear, secretaries; Albert Stal, treasurer; Mervin Lass, past president; Zigmund Lightman, warden; Herbert Sporn, guardian; Ben Swartz, Gerald Weinper, Albert Weinberg, trustees; social conveners: David Robbins, Norman Citron, Allen Weinberg.

★ BETH SHOLOM ★

Synagogue, Rabbi David Monson: Dean Ivan C. Rand has been selected as the recipient of this year's annual Brotherhood Award which will be presented at a dinner, in the Gerald Schwartz Memorial Auditorium, on May 3, at 6.15 p.m. This Synagogue has a membership of fifteen hundred families, and has honoured those who have contributed in great measure to the furtherance of Brotherhood in Canada. Samuel Blank is president of the Brotherhood; Sidney Silver, president of the Synagogue.

★ BETH EMETH ★

Synagogue, Joseph Kelman, Rabbi: The Brotherhood was the guest of the Brotherhood of Bais Yehuda Congregation. Rabbi Kelman was guest speaker. Sixteen members of the Youth Group who went as representatives and observers to the Eastern Canadian United Synagogue Youth convenvention, at Beth Jacob Synagogue, in Hamilton, Ont., were: Terri, daughter of Mr. and Mrs. N. Walfish, 46 Arlston Dirve; Sandi, daughter of Mr. and Mrs. J. Goldstein, 165 Clifton Avenue; Sheila, daughter of Mr. and Mrs. C. Goodman, 47 Arlston Drive; Larry, son of Mr. and Mrs. C. Miller, 172 Kennard Avenue; Ronald, son of Mr. and Mrs. B. Faust, 199 Goddard Street; Arnold, son of Mr. and Mrs. J. Sherman, 49 Overbrook Place; Isadore, son of Mr. and Mrs. H. Abrams, 21 Cavotti Crescent; Mark, son of Mr. and Mrs. M. Okrent, 142 Shaftesbury Avenue; Gordon, son of Mr. and Mrs. R. Jacobs, 5 Beaver Valley Road; Martin, son of Mr. and Mrs. H. Wolfe, 43 Kennard Avenue; William, son of Mr. and Mrs. M. Cassell, 4 Bitteroot Road; Michael, son of Mr. and Mrs. H. Cooper, 178 Brighton Avenue; William, son of Mr. and Mrs. W. Laiwint, 181 Overbrook Place; Lorne, son of Mr. and Mrs. N. Austin, 51 Overbrook Place; Larry, son of Mr. and Mrs. H. Nissenbaum, 221 Pannahill Road; and Alan, son of Mr. and Mrs. S. Goldenberg, 120 Searle Avenue, counsellor. Kadimah School for the mentally handicapped children of Toronto, meets every Sunday, at 2.00 p.m., open to all retarded Jewish children in Metro Toronto, between the ages of six to eighteen. Mesdames R. Newman, I. Helpert, G. Ross, of the Gold Star Organization, presented a film strip projector for use at the Kadimah School for greater use of visual aid films and slides.

★ BNAI BRITH WOMEN ★

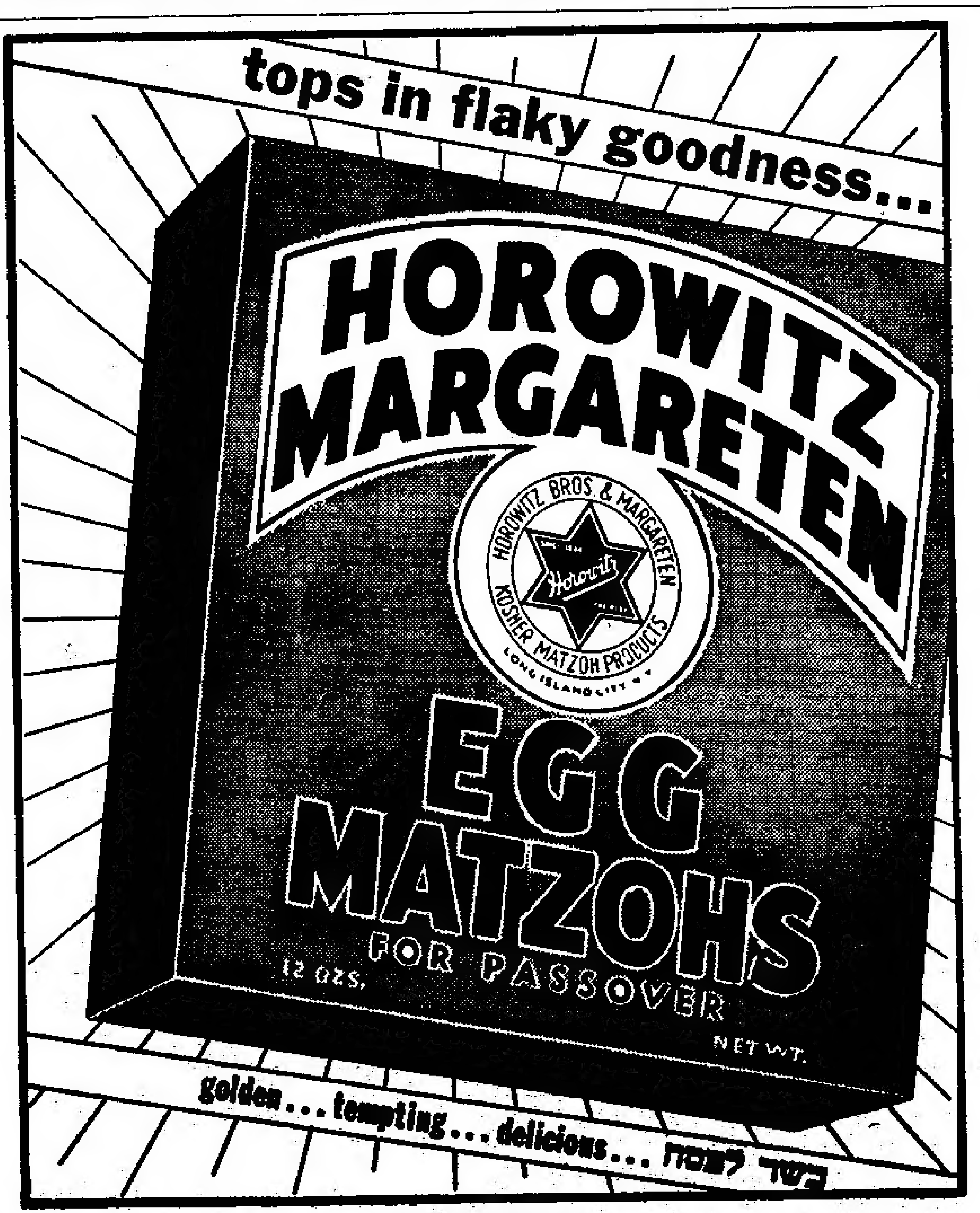
Northview Chapter installed officers with Mrs. Samuel Bonza as chairman. Mrs. David Kofsky and Mrs. Louis Leeds officiated. Officers are: Mesdames Manny Rotman, past president; Jack Ameis, president; B. Abramowitz, Jean Steinberg, A. Wilner, vice-presidents; I. Weintraub, M. Ross, B. Bernstein, secretaries; D. Lightman, treasurer; B. Cooper, L. Cass, E. Goulding, R. Satok, E. Levine, A. Goldstein, F. Rich, trustees; A. Shulman, sentinel; L. Manus, guardian. Toronto Chapter, 434, dinner and installation was at the Barclay Hotel. Mrs. Helen Stork was chairman, and Mrs. Gordon Mendley assisted the installing officer, Leslie Cherniak, president of Eglinton Lodge. He is the son-in-law of Mrs. Isaac Ray, president. Other officers are: Mesdames Myer Cowitz, David Solomon, vice-presidents; Murray Caplan, Charles World, Bernard Shooman, secretaries; Philip Risenman, treasurer; David Stern, counsellor; Emma Rossman, sentinel; Julius Laywine, guardian; Sonia Hershoran, Morris Simpson, S. Dessau, Alex Sweig, Louis Silverberg, Mrs. Fay Mendelson, trustees. Mrs. David Stern, immediate past president, gave a resume of the past year: a Chanukah party, with Toronto Lodge, at the Home for the Aged; annual Chanukah and Christmas gifts for patients at the Mental Hospital, and for mentally retarded children; a program for Bnai Brith Youth Organization, "Youth In Action"; a crash membership party, at the home of Mrs. E. Manny Sporn, 56 Claxton Boulevard, with Mrs. Gordon Mendley, a past-president, as chairman; and guest speaker, Mrs. Aaron Wolfe, past president of District Number One, and of Toronto Chapter 434; rummage sale, with Mrs. Isaac Ray as convener; annual tea, at the home of Mrs. Joseph Shecter, 94 Whitmore Avenue, convened by Mrs. A. Winer. Members are working on the 1962 Carnival, of May 16, in the Automotive Building, at the Canadian National Exhibition. York Chapter, Number 704, requests that everyone who has old hats, purses, belts, scarves, and costume jewellery, call ME. 3-8476 or ME. 3-7785, for prompt pick-up.

★ DAUGHTERS OF ISRAEL ★

Charity Society met at the Home For The Aged. The president, Mrs. I. H. Chapnick, presided. Passover cases were looked after. A hostess tray, donated by Mrs. Larry Shay, was raffled and won by Mrs. E. Rovan.

★ BNAI BRITH ★

Young Adults held their second annual Coronation Ball. Miss Doreen Staiman, chairman, was assisted by: Misses Beverly Dunkelman, Edith Rabinowicz, Sandi Silverberg, Patti Mazin; also David Hurwich, Robert Kates, Nathan Salter, Kenny Kline. Miss Helen Slotnick was crowned Coronation Queen. She is the daughter of Mr. and Mrs. Harry Slotnick, 100 Atlas Avenue; sister of Miss Barbara Slotnick, and Lottie. Judges were: Mike Darrow of



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Radio Station CHUM; Aaron Wolfe, president of Bnai Brith Youth Commission; Miss Marilyn McFatridge, Miss Toronto of 1961. Proceeds were distributed to: the International Emergency Fund; Leo N. Levi Memorial Hospital; Queen Elizabeth Research Fund For The Diseases of Children; charities under auspices of Bnai Brith International Service Fund.

★David Howard Levey, aged twenty years; son of Mr. and Mrs. Perry Levey, of Detroit, Mich., formerly of Toronto, is the recipient of a Woodrow Wilson Fellowship. He will attend Harvard University where he will continue his studies towards a Ph. D. degree in economics. He will graduate from the University of Chicago in June. He is the brother of Robert, aged seventeen years; and of Marilyn, nine, and grandson of Mr. and Mrs. Harry Kantor, 152 Holland Park Avenue, Toronto.

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★Philip Fleishman, son of Mr. and Mrs. Maurice Fleishman, 191 Glen Cedar Road, a Bachelor of Arts graduate of the University of Toronto, and now at the University of Ottawa, in the Faculty of Medicine, was elected vice-president of the Aesclupian Society, Faculty of Medicine, for 1963. He is the brother of Marvin Fleishman, 85 Taysham Crescent.

★MIZRACHI HAPOEL HAMIZRACHI★

Minnie Etlin Chapter met at the home of Mrs. B. Goldenberg, 53 Burnside Drive. Mrs. J. Ross, president, presided. Money was collected for Passover baskets and for the tea. Mrs. K. Devor is the rummage convener. The next meeting will be held on May 1, at the home of Mrs. J. Persofsky, 11 Glen Cedar Road.

★ LADIES INDEPENDENT SOCIETY ★

Met at the home of Mrs. H. Firsten, 3638 Bathurst Street. Mrs. Samuel Levy presided. The minutes were read by Mrs. J. Morson, secretary; and a sick report was given by Mrs. Samuel Levy, president. Cheques were sent to needy families for Passover. A raffle donated by Mrs. J. Morson, was won by Harry Firsten. Refreshments were served by the hostess, who was thanked by Mrs. M. Kliegerman, on behalf of the members. The next meeting will take place on May 7, at the home of Mrs. R. Isenberg, 119 Markham Street.

Alexander Zederbaum, Pioneer Editor-Publisher, Persona Grata Among Russian Officialdom Of The 1860's

BY RABBI ARTHUR A. CHIEL, OF THE GENESIS HEBREW CENTER, OF WESTCHESTER, INC., TUCKAHOE, N. Y.

(In his book, "Jewish Experiences In Early Manitoba", (1955), Rabbi Chiel devoted a chapter to the analysis of "Hamelitz", an outstanding Russian-Hebrew publication. In this article Rabbi Chiel writes of the unique editor-publisher of "Hamelitz".)

There are pivotal points in the historic experiences of nations where they turn a corner and move from one period into quite another period of their existence. The quarter-century reign of Alexander II, which began in 1856, was during its early phase a turning point in Russian history. Alexander II was the "Czar Liberator" who gave the Russian serfs their freedom and a share in the lands which they had cultivated for generations.

The new order of things which came into being as a result of Alexander's reforms constituted a radical reform in the life of Russia in general and, to a lesser degree, in the life of Russian Jewry, too. As the eminent historian, Simon Dubnow, evaluates it, "because the old conditions were so inexpressibly ugly and unbearable, the mere loosening of the chains of servitude was hailed as a pledge of complete liberation."

Although Alexander II eventually took fright at his initial liberal efforts and turned reactionary, nevertheless his early liberalism caused deep stirrings among Russian Jews in a variety of directions, religiously, nationally, and culturally. All of these were surely in need of a medium for exposition and exploration, particularly through the written word. This need was the more urgent for the fact that no organized bodies existed where the new ideas could find their proper forum.

Logically, therefore, the newly created periodicals which came into being during the 1860's were of greatest importance to the large Russian Jewish community. To these publications fell the crucial task of regenerating Jewry and their culture in the modern day. Outstanding among those who pioneered in the endeavor of educating Jewry to their new circumstances by giving opportunity of expression to the creative thinkers and writers of that pivotal period in Jewish history was Alexander Zederbaum.

Reminiscing about his first encounter with Alexander Zederbaum in St. Petersburg, Russia, some time in 1881, Professor Simon Dubnow, the eminent Jewish historian, wrote: "An old, slightly hunched Jew stood before me. This was the 'Erez' (Zederbaum's nom de plume, meaning "cedar") whom I had fantasized to Samson-like proportion during my youth when I had read his periodical, the 'Hamelitz.' As we sat together, he told me how he had pioneered the first Yiddish newspaper, the 'Kol

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Mevasser'. Only he, Zederbaum, was able to extricate permission to publish a Yiddish periodical, thanks to his unique influence with Czarist authorities. Nor was this an unfounded boast. He was uniquely persona grata among Russian high officialdom."

Alexander Zederbaum, self-made journalist, editor-publisher, born in Poland, 1816, was in his early youth apprenticed to a tailor. By dint of energy and assiduity he succeeded in acquiring a fair knowledge of Hebrew literature and a familiarity with the Russian and German languages. And, yet, though his diction and style in all three languages was hardly polished, Zederbaum's endless energy and natural journalistic flair helped him to break through where others, more erudite, had failed. Within less than a decade, during the 1860's, he established and edited successfully three separate periodicals: "Hamelitz" (The Mediator), in Hebrew; "Kol Mevasser" (Voice of Good Tidings), in Yiddish; and "Razsvyet" (The Dawn), in Russian.

The character and purpose of all three Zederbaum publications were succinctly expressed by a motto which appeared in the first issue of "Hamelitz": "A mediator between the government and the people, between faith and enlightenment." During the early years of their existence, the three periodicals sought to interpret the Haskalah movement to the masses. The Haskalah exponents of the 1860's were determined to reform the character of Jewish childhood education and to promote European culture in the adult community. They must make the Russian language their own. Such Russification would lead to a proper recognition of the Jew and his status as a subject of the Czar.

"Only through Russian can we win over to our side the government and the Russian people," wrote Zederbaum in 1866. "They will then consider us genuine citizens of the land of the Jewish faith. Only through such an approach will our fortune be improved."

When the first Russian-Yiddish dictionary appeared in 1870, the enthusiastic Zederbaum urged his readership, "old and young, male and female, men of importance and average folk . . . " to purchase the volume. It would be a great aid in acquiring a proper knowledge of Russian. Education and more education was the theme steadily emphasized in his three periodicals. It was the key to Jewish redemption.

Zederbaum was by no means an ivory-tower theoretician. He took long, hard looks at the internal life of Jewish communities during his rich, journalistic career which spanned over three decades. In his recurring treatment of education, for example, Zederbaum made specific recommendations to educators urging upon them the methods of modern pedagogy. He took up the cudgels for the education of girls, a very daring proposal for that period. His campaign provoked vigorous controversy but also brought results. In many Jewish communities attention was given to this long neglected need.

Insofar as relationship of Jewry with the Czarist government was concerned, Alexander Zederbaum was an emissary par excellence on behalf of his people. Courageously he approached the authorities on innumerable occasions demanding a reversal of unfair decisions and perverse regulations. Confronted by a fantastic web of limitations against his fellow Jews, Zederbaum persisted indefatigably to break through. When, for example, it was brought to his attention that a vitriolic anti-Semitic work was about to be allowed into Russian school-libraries (1899), Zederbaum without delay made his way to Delianov, the Minister of Education.

"Generally when I visit with Delianov," wrote Zederbaum to a friend, "I come to him with a portfolio full of requests: in such and such communities Jewish students have been refused admission to gymnasia or university; in such and such community Jewish teachers have been refused tenure in the government school. This time, however, I got directly to the issue at hand. I explained to him that if this book by Lyutostansky be permitted in school-libraries it would poison the minds of teachers and students alike leading only to tragic results for Jews." Zederbaum's persuasive argument made its proper mark. The book never reached school-libraries.

Zederbaum's contribution to the growth of the Hebrew and Yiddish languages is inestimable. In the columns of his "Hamelitz" and "Kol Mevasser" most greater and lesser writers and poets made their literary debuts. However, it was not merely the opportunity of forum that Zederbaum accorded to the many literary aspirants. He would publish their creations and offer them in the same columns his personal criticism, oft-times praise, very often merciless denunciation.

No article in his publications would pass unnoted by Zederbaum. His comments, frequently much longer than the actual article, were the hallmark of his periodicals. When asked why he permitted low quality material necessitating his vituperative rejoinder, would it not be best to reject such outright? Zederbaum's unabashed retort was:

"What? To let the fool find expression elsewhere with the possibility that his creation be adjudged as worthwhile? Hardly! I say to any and all writers that if they think they have something worthwhile to say, let them, by all means, say it. And if their offering is good I will say it is good. If it is poor then I reserve the right to blast mercilessly."

During his thirty-three years as editor-publisher, Alexander Zederbaum exerted a powerful influence on Jewish life in Russia developing the national consciousness of his people. Simultaneously he broadened their cultural horizon exposing them to the world outside the Pale. His contribution to the renascence of Hebrew and Yiddish was phenomenal. Above all he would have chosen to be remembered by two of his favorite phrases: "To effect the good of Klal Yisrael", and to "fulfill our duty with sincerity."

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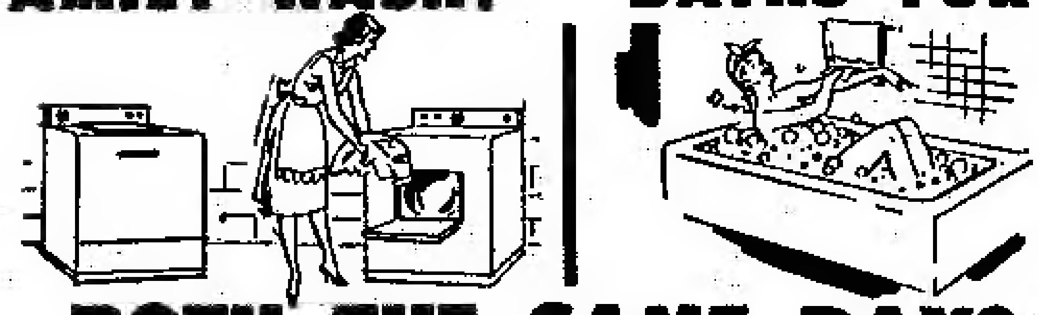

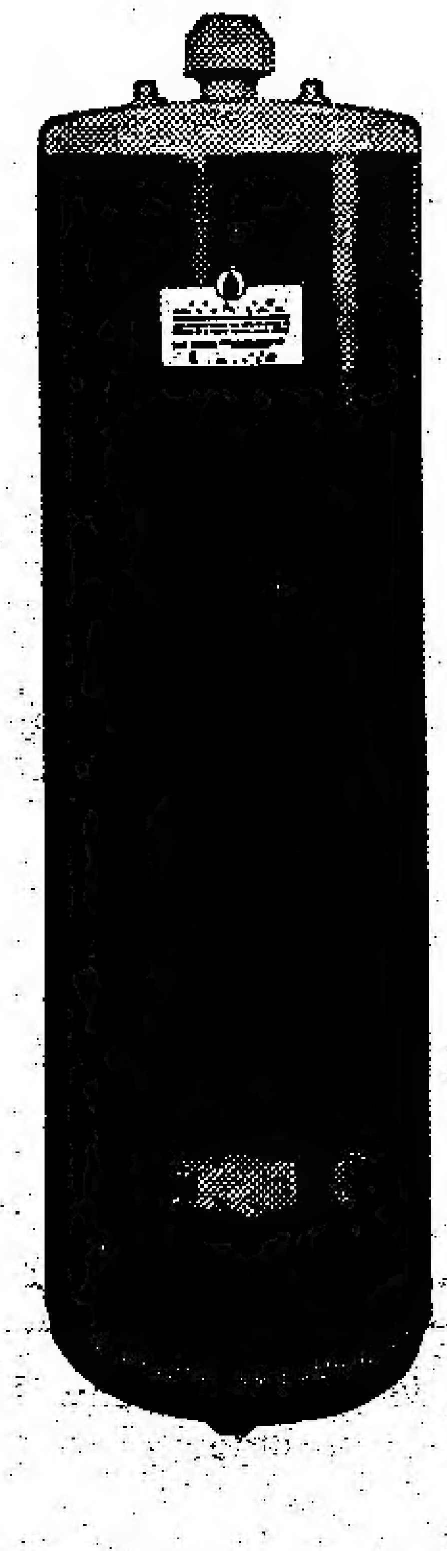

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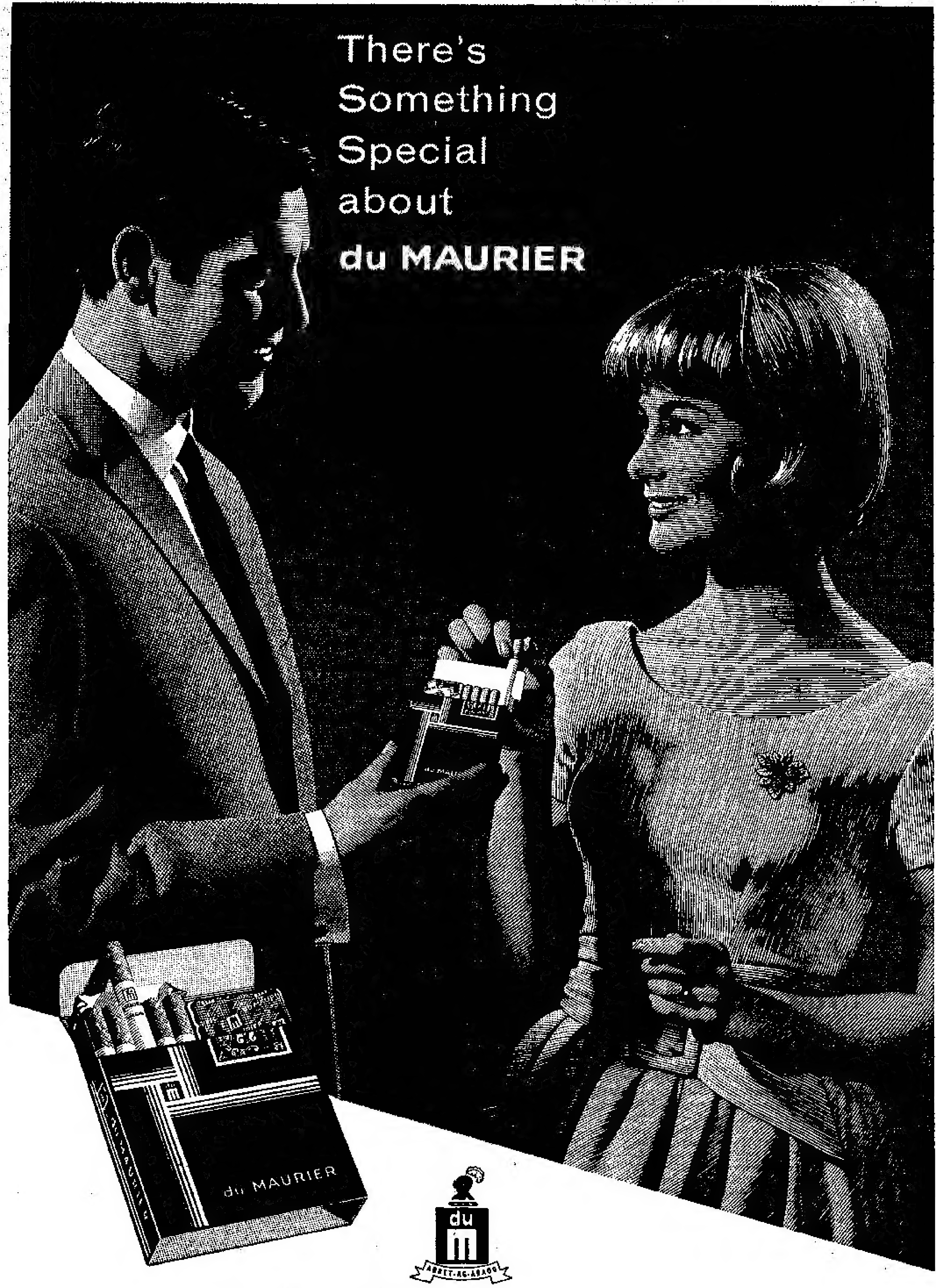
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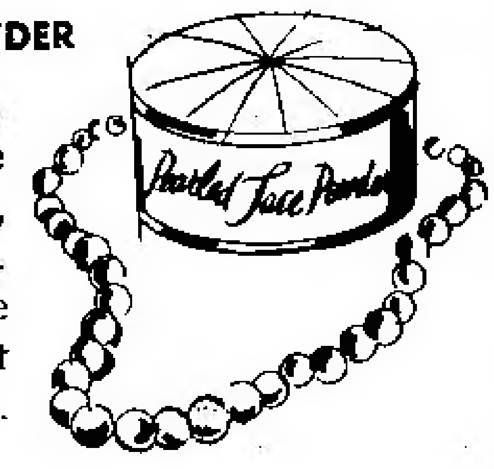

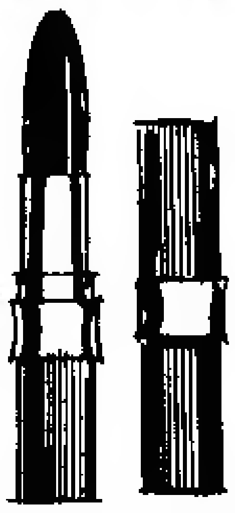

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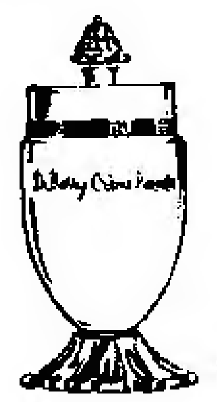

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Not just the Jewish people but the whole world, therefore, should honour the feast of the Passover. Many Jewish geniuses could never have flowered without the inspiration of freedom to personality expression. And the world would be poorer and [illegible] without the brilliance of such greats as Einstein, Mendelssohn, Rothschild and Disraeli to mention but a few.

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